

The ROSI CRUCIAN MAGAZINE

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The
Rose Cross*



FEATURES

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Facing Facts

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Children of the Way

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SEPTEMBER

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THE MYSTERY OF THE SACRAMENTS

occultly explained by a trained seer and initiate of the Rosicrucian Order. "The sacraments have to do with the transmission of the seed atoms, which form the nuclei of our various bodies," wrote Max Heindel, and he proceeded to develop this statement by setting forth the occult truths underlying these religious rites:

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BY

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OCEANSIDE, CALIFORNIA, U.S.A.

The ROSICRUCIAN MAGAZINE

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THE ROSICRUCIAN FELLOWSHIP
Oceanside, California, U.S.A.

Significance of the Autumnal Equinox



E are now at the fall equinox where the sun is leaving the northern hemisphere, after having provided us with the necessities of life for the coming year; and the spiritual tide which carries on its crest the life which will find physical expression in the coming year is now on its way toward our earth.

The half year directly before us is the holy part of the year. From the Feast of the Immaculate Conception to the Mystic Birth at Christmas (while this wave is descending into the earth) and from that time to Easter (while it is traveling outward) a harmonious, rhythmic, vibratory song, not inaptly described in the legend of the Mystic Birth as a "hosanna" sung by an angel choir, fills the planetary atmosphere and acts upon all as an impulse to spiritual aspiration.

The Cosmic Christ has to enliven this dead mass (which we have crystallized out of the sun) annually; and it is a fetter, a clog, and a prison to Him; therefore our hearts at this time should turn to Him in gratitude for the sacrifice He makes for our sakes during the winter months, permeating this planet with His life to awaken it from its wintry sleep, in which it must remain were He not thus born into it.

The Spirit of Love is eternally born of the Father, day by day, hour by hour, endlessly flowing into the solar universe to redeem us from the world of matter which enmeshes us in its death grip. Wave upon wave is thus impelled outward from the sun to all the planets, giving a rhythmic urge to the evolving creatures there.

Without this yearly infusion of Divine Life and Energy all living things on our earth would soon perish, and all orderly progress would be frustrated so far as our present lines of development are concerned.

It is the "fall" of the spiritual ray from the sun in autumn which causes resumption of the mental and spiritual activities in winter. The same force which leavens the seed in the earth, stirs also the human mind and fosters altruistic activities which make the world better.

So it is that the powerful spiritual vibrations of the life-giving Christ wave are in the earth's atmosphere during the months now before us, and they may be used by us to a much greater advantage if we know it and redouble our efforts than if we were unaware of the fact.

The Christ is still groaning and travailing, waiting for the day of liberation, and truly do we hasten that day every time we partake of the food for our finer bodies (loving, self-forgetting service) symbolized by the mystic bread and wine.

Each time we give ourselves in service to others we add to the luster of our soul bodies, which are built of the two higher ethers. It is the Christ Ether that now floats this sphere of ours, therefore let us remember that if we wish to hasten the day of His liberation, we must in sufficient numbers evolve our own soul bodies to the point where they may float the earth. Thus we will take up His burden and save Him the pain of physical existence.


—Max Heindel.

The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

Facing Facts

By KITTIE S. COWEN

N the beginning, when the God of our solar system differentiated humanity within Himself, which Self comprised His entire physical as well as spiritual domain, He endowed each spirit being with all the powers, potentially, which He himself possessed. Since that time, life after life, the whole of humanity has been developing these potential powers slowly but surely until the masses have finally reached our present stage of civilization.

True, we all started out in the great school of life equally endowed; but some, owing to their willingness to follow the instruction and guidance of great spiritual Leaders sent from time to time, and their readiness to work, have forged so much further ahead of others that today we find ourselves divided into various races and located in different nations and countries throughout the world. And each human being, as well as his environment, is exactly what he or she has made for himself.

In the past we have all, to some extent, developed the power of thought, including judgment and reason, and the emotions of which there are many and varied manifestations.

All the powers of mankind being expressions of like powers of God are wholly good. But mankind having the God power of free will has also the power to use these forces according to his own desires. Therefore he is at liberty to use them for good or evil. But it must be remembered that man is held responsible for the use to which he puts these powers, and the results produced by that use. Apparently, at the present time, he seems able to learn very little except through actions which produce pain and distress; but gradually he will learn

that these powers must be used for good alone if he does not wish to retard his development to a considerable degree.

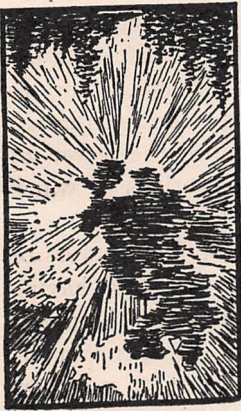
Thought power and such emotions as hate, greed, selfishness, envy, et cetera, have led humanity into the deplorable conditions in which it now finds itself; and it is only by means of a rightabout-face that those living on earth today and who are persisting in evil practices can be saved from total annihilation so far as this one life is concerned.



—∞ The Current Outlook ∞—

The continent of Lemuria, which once truly existed, was destroyed by fire when the masses of its people became too evil for further progress. Atlantis emerged from beneath the water of the Atlantic Ocean, and a remnant of the Lemurian race which had proved worthy was saved from destruction and located there. Gradually, however, evil practices again developed in the reincarnated inhabitants of that continent and all except a righteous few who had been removed to the new Europe which had gradually risen above the water, were drowned in the great flood recorded in the Bible.

From that saved remnant of the two former continents the world as we know it today became populated and evolution has gradually gone forward up to the present time. But again we find evil of all sorts and kinds flourishing everywhere among us; and if the masses of humanity do not become aroused to the great danger toward which they are drifting and quickly change their ways of living they are again headed toward their own destruction.



In the immediate past and present, discovery after discovery of nature's laws has been made, the right use of which can revolutionize the world, changing it into a veritable earthly paradise. Principal among these discoveries is the way to release the power contained in the atom; and so again humanity stands on trial. The tremendous force contained within this small particle has the power to change the future of the whole world by making such forward strides in progress as have never before been known, accelerating all kinds of advancement far beyond man's most fantastic imaginings, or it can destroy the masses of humanity almost in the twinkling of an eye.

Again, however, those who through righteous living have made themselves worthy to go on and repopulate the earth will be divinely spared. But as it is the evil of the masses that has the power to bring on this great catastrophe, it will also be these masses that will perish as the result of their own acts.

What is the right use of this thought power and the emotions that can save mankind from this wholesale destruction? It is well summed up in the Golden Rule: Do unto others as you would that others do unto you. Each individual has within him or herself an inner tribunal of truth which will guide him aright if he will but listen to the wee small voice of conscience. If we think war, prepare for war, and expect war—then war is sure to come, for we have invited it and prepared the way for it to manifest. If we think peace,

—∞ The Current Outlook ∞—

and *live* peace, we have nothing to fear, for our controlled thoughts and emotions can manifest nothing that is not good. That is the law—like must of necessity attract like.

We have been placed here on earth to develop our latent potentialities into dynamic powers, and each life, if we live in accord with the laws which govern our solar system, all of which work for good, we develop some part of our potential forces. If we refuse to work with these laws, then we throw ourselves out of harmony with their cosmic vibrations and this very disharmony sooner or later is sure to shatter and disintegrate the physical vehicle by means of which we contact our earth environment where the greater part of our progress is made at the present time.

The one safe and sure way is to use every power that we possess to further good at each and every opportunity presented, and then know within, that whatever is, is best. For just as surely as this earth exists, there is a God who is over all and exists in all, and when we align ourselves with Him we are not only working with, but we become a part of that cosmic force which always works for good; therefore nothing that is not for our own best good can come to us, and this applies to nations as well as to individuals. Cosmic law never deviates in its processes.



Therefore, let us face facts as we find them in the world today. We must realize that mankind is passing through a gigantic upheaval right now on both the mental and spiritual planes, the tremendousness of which has never before been encountered. Nations in comparatively isolated zones have battled with nations—slaughtering and greatly injuring each other without disturbing other nations to any considerable extent. But with the coming of the airplane and other modes of rapid transit soon to become evidenced, no nation can longer live to itself alone. The world of today has become one grand commonwealth, whether many people like the idea or not; and the time has come when we have got to understand each other and prepare to live in peace. This we cannot do until we put our trust in the God who is the common Father of us all and cease to worship the things that gratify the lower desires and appetites. A great change is upon us right now, not only in the altered conditions in which we must live but in the very atmosphere which we breathe. The change is cosmic and cannot be altered; but we can find a way to adjust ourselves happily to it. The time has now come when we must face facts. Therefore, let us not delay, in choosing whom we shall serve—remembering that we cannot serve God and Mammon. For those who have the ears to hear, once again the clarion voice sounds from on high, “I say to my people, Go Forward.”



THE MYSTIC LIGHT



When Comrades Pass On

By WILLIAM F. CLARK

The world recedes; it disappears!
Heav'n opens on my eyes! my ears
With sounds seraphic ring:
Lend, lend your wings! I mount! I fly!
—Pope.



INTO every household the fearful form of death at some time throws its shadow. Everyone must meet this issue, old or young, rich or poor; and while this event marks the end of one particular phase of existence, it does not by any means mark the end of the life of the particular Ego which is passing through this experience. True, it is the end of the lesson—the books are now closed. The schooling is finished and vacation time has come. But we should not be so concerned about the closing of the school—about death itself—as we are about remembering the lessons we have learned.

It has been said, "Death's but a path that must be trod, if man would ever pass to God." There are three recognized theories regarding life and death.

The materialistic theory holds that life is a journey from the womb to the tomb; that mind is the result of certain correlations of matter; that man is the highest intelligence in the Cosmos; and, that his intelligence perishes when the body disintegrates at death.

The theory of theology asserts that at each birth a newly created Spirit

enters the arena of life fresh from the hand of God, passing from an invisible state through the gate of birth into visible existence; that at the end of one short span of life in the material world it passes out through the gate of death into the invisible beyond whence it returns no more; that its happiness or misery there is determined for all eternity by its action during the infinitesimal period between birth and death.

The occult scientist teaches the theory of rebirth; that each Spirit is an integral part of God enfolding all divine possibilities as the seed enfolds the plant; that by means of repeated existences in earthly bodies of gradually improving quality, the latent possibilities are slowly developed into dynamic powers, but that all mankind will ultimately attain the goal of perfection and reunion with God. The theory of rebirth gives as a reason for a belief in its doctrine the following: "It teaches a slow process of development, carried on with unwavering persistence through repeated embodiments in forms of increasing efficiency whereby all are, in

time, brought to a height of spiritual splendor at present inconceivable. By observation this theory can be justified and easily accepted when we look about us and note the constant striving of nature for perfection. When understood and accepted we can truthfully say with the poet:

“O Death! where is thy sting?
O grave! where is thy victory?”

Death itself would hold no terror if we actually knew we were placed here temporarily for the purpose of learning certain valuable lessons. How gladly we might greet the transition if we knew exactly *when* we were going. We can know *where* we are going, and knowing this, is it not seeming and proper that we make some effort toward learning something about this place? We already know, without doubt, that sooner or later we are going to cease operations on this plane, and it is generally understood that we then start operations somewhere else. If we can obtain knowledge of this far country to which we are going, is it not worth the effort? Therefore, while we are learning the lessons of life thrust upon us by life itself, let us also study and learn about some of the things that we shall experience after this life shall have been lived.

It has been said that the oftener we die the better we are able to live. When fully understood this is a reasonable statement. We do not take issue with the statement that the longer we attend school the more we shall learn. Similarly, when we come to realize that our present existence is one of the phases of our schooling—that we have passed through other phases in previous existences—and that our present status in the school of life is due to our application in former lives, we shall then apply ourselves more assiduously to our present problems and make such headway that we may shorten our time for graduation. Simultaneously, we may help others who are struggling along

without knowing or caring whether they are advanced, remain in the same grade, are demoted, or by special application are promoted, even to the extent of skipping a grade or two and thereafter being in company with more advanced ones who have awakened to the scheme of things and are actually doing the work that God in His infinite wisdom intended them to do.

As children we had an orderly procession in our school life. We were advanced from grade to grade without trouble or inconvenience, providing we learned the lessons of the lower grade. But suppose we have moved from one locality to another, say to a different town, and through some error on the part of the school authorities our record was lost. Let us presume that the original records were destroyed. Would we be forced to start all over again? And even if we were forced to start anew would we long remain in the lower grades from which we had been passed? The answer is “No,” because we retained in our conscious memory the lessons learned and no matter whether we had the necessary papers to prove this or not, we still possessed the knowledge and would very soon be placed in our proper grade. The lessons of life, however, cannot be retained unless peaceful surroundings are maintained at death.

The lessons we learn in life are very important. How many heartaches, how many sicknesses, and how many injuries we have had or caused others to have because we did not *know*! Many of life's unpleasant happenings could have been avoided had we only *known*. What a tragedy to learn these valuable lessons, to have this hard earned knowledge, and then through carelessness or neglect to lose it! The occult student realizes that the experiences of life are all beneficial, providing they are carried over, but to learn these lessons during his present existence and have them practically nullified by reason of disturbing the Ego in its most important

function after death, (through ignorance on the part of his friends and relatives, or through lack of foresight on his part in not making his wishes known in regard to the care of his body) is a real tragedy.

Max Heindel, in *The Rosicrucian Cosmo-Conception* says, "when the silver cord has been loosened in the heart, and man has been released from the dense body, a moment of the highest importance comes to the Ego, and it cannot be too seriously impressed upon the relatives of a dying person that it is a great crime against the departing soul to give expression to loud grief and lamentations, for it is just then engaged in a matter of supreme importance and a great deal of the value of the past life depends upon how much attention the soul can give to this matter."

It is also a crime against the dying to administer stimulants which have the effect of forcing the higher vehicles back into the dense body with a jerk, thus imparting a great shock to the Spirit. It is no torture to pass out but it is torture to be dragged back to endure further suffering. Death is simply a separation of the higher vehicles (the vital body, desire body, and mind) from the dense body. The real nature of death is merely a change. *The spirit never dies.* When we die here we are born into the spiritual world, and when we are born here we die to the spiritual world.

When a man is freed from the dense body, he sees the pictures in the reflecting ether of his vital body. The whole of his life passes before his sight like a panorama, the events being presented in reverse order. Everything is remembered. The man stands as a spectator before this panorama of his past life. He sees the pictures as they pass and they impress themselves upon his desire body, but he has no feeling about them at this time. This panorama lasts from a few hours to several days.

Thus the importance of peaceful surroundings during the transition of our dear ones cannot be too highly stressed. If the body is undisturbed, a full, deep, clear impression of the man's past life is etched into the desire body, which makes life in the Desire World more vivid and conscious and the cleansing more thorough than if because of distress at the loud outbursts of grief on the part of relatives and friends at the death-bed the man was so disturbed as to have only a vague impression of his past life. Quiet should be maintained for a period of at least three and one half days after death, because in some cases the panorama of the past life is fully that long. During that period no attempt should be made at embalming or otherwise disturbing the body by those who are usually called in to dis-



pose of it. Cremation, burial, or post-mortem examinations should not be allowed until this period has passed because any injury to the dense body will be felt. At this time the dense body is still connected with the higher vehicles by the silver cord. If in an extremely hot climate, or by reason of the disease attending death, it is not thought advisable to hold the body for three and a half days without some method of preservation, it can be kept at low temperature (packed in ice) for the time necessary. Funerals can wait for this highly important interval to insure the departed the courtesy and service he can no longer demand.

Mourning is the official or conventional expression of grief. It has varied much. The Hebrews tore the garments, cut the hair and beard, strewed ashes

on the head, went bareheaded and barefooted, and lay down on the ground, weeping and smiting the breast; the period of mourning was seven days. The Greeks cut the hair, put on a coarse black garment, retired into seclusion, and wailed. Their period of mourning was ten days. With the Romans the mourning was done mostly by the women; the men wore black clothes, but for only a few days. The mourning rites among the barbarians and half savages are often horrible, frequently involving serious mutilations. Among civilized nations the mourning customs consist mostly in retirement within the house and avoidance of what is bright and noisy. An old custom was to employ professional wailers or hired mourners who used inarticulate long-drawn sounds of lamentation usually in a high-pitched or shrill tone of voice.

The Spirit which has etched a deep, clear record into its desire body will realize the mistakes of the past life much more clearly than if the pictures were blurred on account of the individual's attention being diverted by the suffering and grief around him. This sharp, clear-cut feeling is of immense value in future lives. When opportunities occur to repeat errors of former lives, this feeling will speak to us clearly and unmistakably. It is the "still small voice."

Where the dying person has been disturbed by the lamentations of his friends and relatives or where the departing Ego has met death on the battlefield or by accident, very few, if any, of the lessons learned during life are etched upon the desire body, and in consequence it does not experience the intensity of feeling in its post-mortem existence necessary to impress the lessons. As a result a spirit with a weak body is born, which increases infant mortality. The invisible leaders who guide our evolution cause such afflicted ones to die early in life that they may have extra training in the heaven worlds.

Now is the time to make certain that we shall have the proper care and attention when we arrive at the end of the road. We can also smooth the path for others by our efforts to restrain any loud and unseemly wailing, and we can impress those who are near and dear to us with the importance of the work of the Spirit during this three and one-half day period after death. We can make known our wishes and arrange for this period of quiet. It really doesn't matter whether our relations carry out our wishes from an understanding of the motive or from a sense of duty. There is so much to lose—a whole life time of experience, and so much to gain—the chance to live an advanced life by reason of these experiences—that we should use every means in our power to insure peace and quiet at the time of passing and for at least three and one-half days thereafter.

A knowledge of what well meaning friends and relatives may do after we have passed on is an incentive for us to yield to the impulse to crawl off somewhere away from everybody in order to be alone when death arrives. We can, however, assure ourselves of kindly consideration at this important time if we interest our relatives in the theory of rebirth. Rebirth signifies the onward march of the Ego to gain further valuable and necessary experiences. Rebirth is always onward and upward and not to be confused with the theory of transmigration of souls into plants and animals. This theory has no foundation to the thinker because it would be retrogression—contrary to evolution.

Good sense requires that we live the best life possible in order to improve our opportunities while we may, because what we fail to do now we will have to do later. A careful, quiet, orderly, and sensible manner of caring for the dead insures the departing Ego the opportunity to make the most of the lessons of life. Thus we lay the foundation for a better future race.

Release Through Renunciation

By S. B. McINTYRE

(IN THREE PARTS—PART TWO)



ALTHEA sighed deeply and tears dimmed her eyes as she gathered up her knitting, but she was smiling sweetly and her knitting needles were clicking gaily when Doreen, having telephoned her husband, finally settled down on the divan near her. "I'm so glad you came, Dearie. This would have been a dreadfully long dreary afternoon for me if you hadn't."

"I promised Uncle Jim I'd try to make you rest, Auntie. Shouldn't you take a nap while I'm here to listen for Gram to waken?" asked her niece.

"No, Dear. I'd rather visit with you. I'm so used to missing sleep that I don't mind it any more."

"Then isn't there something I may do for you? I won't be comfortable to sit idly by while you're so busy!"

"Would you like to mend my hose?"

"May I? I'd love that!"

"Grand! That's work I side-step as long as possible. They're in the basket under the table in my room—out of sight, thank goodness!"

Doreen smiled as she left the room.

"Have you given any thought to the idea of rebirth, Dearie?" asked Althea, when Doreen returned and settled down with her mending.

"Not very much till recently, Auntie. Of late it seems that every magazine I pick up has something along that line of thought somewhere in it, and so many authors of best sellers refer to it.

"Have you ever had any psychic experiences yourself?" inquired Althea.

"Lots of them when I was a child. One I had when I was about five I'll never be able to forget. A neighbor of ours lost a little girl of four who had

been my playmate for some time. Her name was Nellie. The afternoon following her death, Mom sent me over to ask the mother of the child, Mrs. Randall, if she would have dinner with us that evening. Mrs. Randall was lying down in her room at the time, and had just told me that she would be glad to come, when she—she must have been psychic, too—frightened me dreadfully by suddenly calling out, 'Oh, go way. You are dead! You can't come here any more!'

"I thought she was speaking to me, and as I turned to leave the room I nearly ran into the little girl who had died. Her arms were stretched out to her mother, and she was crying, 'Mommie! Mommie!' But Mrs. Randall kept saying, 'You're dead—dead, I tell you! You can't come here any more! I don't want you!'"

"How could she have been so cruel?" murmured Althea.

"I've often wondered. But she probably thought of Nellie as being a ghost that would come to haunt her always, if she gave her the least encouragement, and was frightened out of her wits. At any rate, Nellie came close to the bed and pleaded to be taken in her mother's arms, but Mrs. Randall continued to push her away. Finally, the poor little thing turned toward me, still sobbing. I put my arms about Nellie, led her from the room and over to my play house. Then I began to tell her all that you had told me about the lovely heaven world where little children go after death, and how happy they are there. Soon Nellie became quiet and we played together the rest of the afternoon. She came to play with me often after that, but never went near her mother again."

"Anything else?"

"Oh, I was always having some such experience in those days. Two boy cousins on Dad's side of the house used to visit us, and I declared they were sisters I'd had when I was here before. I could remember plainly the lovely garden where we had played. But my insistence that they had been my sisters when I was here before brought on such lectures about the wickedness of lying and the punishment for it from Dad and Mom, that I became afraid to tell any more such experiences, and as I grew older I lost the faculty of seeing strange people and things," replied Doreen.

"Poor ignorant dads and moms! How much has been lost to the world by adults not striving to learn the truth about the strange visions that children often claim to have! Why, when I traveled through Europe with Mother before she was taken ill, there were countless places in Italy, Greece, and England that were just as familiar to me as this city is today! I knew I'd lived in those places before, but didn't dare mention it then. I didn't want to come home in a straight jacket!" Althea smiled ruefully.

"Was it that bad, Auntie?" inquired Doreen sympathetically.

"Yes! In those days even more than now any one believing in rebirth, was thought to be headed for an insane asylum—or else—for a worse place. So I played safe by keeping quiet!"

"That's what you meant when you spoke of Uncle Jim's being of some other nationality in his former lives?"

"Yes. He changed his race life after life—but not his character much. Always to please him I left duty and followed him. Always he had the same line of talk. In English or in any other language it meant the same: 'You don't love me or you'd do what I want.' In this life I am not so blinded by my love for Jim but what I can see where my duty lies, and I shall surely endeavor to do it while here this time!"

"Do you mind telling me how you dis-

covered your power to contact your other lives, Auntie?"

"No, Dear. I'll be glad to tell you because the knowledge may prove helpful to you some day. When through severe illness the body is seriously depleted, it is easier for a person to contact the memory of nature in the ethers around the earth, where pictures of every scene ever enacted on the earth are stored. After I had polio—"

"Oh, I didn't know you'd had that, Aunt Althea!" exclaimed Doreen.

"Yes. When I was twelve. You were only a little tot about two. Even before I had polio I'd had many clairvoyant experiences similar to yours. But when I was again conscious after



the fever left me, I began to see connected pictures in the memory of nature just as plainly as I can see motion pictures today. They were so entertaining—I was always the main character—that I was content to lie on my back for hours at a time watching them. One day Dad came in and interrupted one of my private movies—as I called them to myself—and a boy I'd been playing with walked out of the picture and grew up into the man that was Dad right before my eyes. I was so astonished that without thinking I cried out, 'Why, Arcai!'"

"Did Grandpa think you were still delirious?" asked the wide-eyed Doreen.

"No," replied Althea. "He dropped into the chair beside my bed and looked at me so strangely that I began to cry.

He recovered himself, sat on the bed, put an arm around me—I was paralyzed from my hips down—and asked me where I had heard that name. Soon I had told him all about by movies.”

“And he didn’t laugh at them or you?” exclaimed the girl.

“No, indeed! He explained rebirth to me, told me that my movies had pictured real occurrences in former lives of mine, and that he had really been the Arcai—my brother—in the last picture I had seen.”

“Why, Aunt Althea. How wonderful!”

“It was wonderful for me, because later Dad told me just how to live the life that would enable me to keep the faculty my illness had revealed, and always be able to turn it on and off at will. He also told me that I must never mention the method to any one, because this power only came to those who had worked to develop it in past lives, and that trying to force this development before a person was entitled to it would be likely to bring about an imbalance in the brain or body. After Dad died when I visited the school in which he had been a student, I learned that he was an advanced occultist.”

Althea sighed deeply and was silent for a time. Then Doreen asked, “Do you mind telling me how you know that you and Uncle Jim were friends in former lives?”

“Friends! Closer than that, my Dear! Husband and wife more than once! The day that Mother and I arrived in a city on the coast of Greece, I felt as if I had come home after a long absence, and I immediately began looking for a house there which was as familiar to me as this one is. I knew it must still be standing because it had been built of stone, and I had lived in it not more than two hundred years before. Have I ever told you how many years there are between rebirths?”

“No.” Doreen laid her mending on her lap and looked up questioningly.

“Hundreds of years, generally, but the time for individuals differs. We do know, however, that when a person dies young he comes to rebirth in a short time—maybe twenty years or even less. It is true that we usually alternate in sex—a female body one life, a male body the next—so that we may gain all-round experience such as we couldn’t gain if we reincarnated in the same sex body life after life. Now, as I knew that I had died young when in my Greek body, I felt sure that old stone house must still be there. Yet I was tormented with fear that Mother would insist on leaving the city before I found my former home, and she did!”

“Doesn’t Gram believe as Grandpa did?” asked Doreen.

“No, she doesn’t, so of course I couldn’t tell her what I wanted to find in that city. Luck was with me though, for at noon on our last day there we were returning to our hotel by a road along the sea shore, when I spied an old, old stone building setting back from the street behind a dilapidated stone wall. The building was almost hidden by verdure, but the sight of its moss-covered roof and empty upper window frames caused such a feeling of recognition to sweep over me that I knew my search was ended. I could hardly control myself until Mother fell asleep in her usual afternoon nap, and left me free to rush back to that old house.”

Althea paused a moment, then continued: “It was not far from our hotel. I walked to it and found nothing but tangled shrubbery, weeds, and bare stone walls when I reached the place. Of course, I had steeled myself to expect that, but for some time I was heart-sick at the thought that it wasn’t my old home after all. The front entrance now facing the street wasn’t a bit familiar, nor was it in the wall where I had known our old front entrance to be.

“Sadly disappointed, I pushed aside the weeds that almost concealed an

ornamental stone bench beside an overgrown walk and sat down. From this point drooping tree limbs and tall weeds concealed the front entrance, and as I turned my eyes over the old wall of the upper story, first one point and then another of it began to be familiar. Soon it occurred to me that if the entrance were at the side of the building instead of in its present position, the resemblance to my old home would be complete.

"I left the bench, battled my way through the weeds to the side of the house, and sure enough the old arched stone doorway I had known and loved was still sunk in the wall, though the opening had been closed."

"Auntie! You must have been thrilled!" exclaimed Doreen.

"Yes, I surely was! But the sensations that followed! How my body ever stood them, I do not know."

Althea shuddered. "I could hardly wait to get inside the house and learn why the doorway had been closed. Back through the weeds I went, scrambled up the broken stone steps to the entrance, and hurried down an unfamiliar hall to a central doorway on the left. From here it was plainly to be seen that the old entrance had been closed in order to turn the hall leading from it, and the rooms at right and left of that hall, into one great salon. As I walked into what to me had been a well-known room in the left end of that great salon, I was almost overcome by the agony of sorrow that swept over me."

Althea rested her knitting on her lap and turned woe-filled gray eyes to Doreen. "The empty doorways and window casings, the fallen chimneys, weed-filled garden, drooping tree—nothing about that wrecked old place had affected me to any extent. I had expected all that. But my sensations in that room! You've heard that all scenes ever enacted in a house leave such strong impressions in the ether about

the walls that upon entering it any sensitive persons may feel the vibrations as long as the walls stand?"

Doreen nodded her assent.

"Well, one minute was all I could stand of the soul-torturing vibrations that beat upon me from the walls of that room. I turned and fled over the rotting floors, the sinking door stone and broken steps, and rushed through the weeds to the street as if some evil spirit were after me. A lump in my throat was almost choking me when I reached our room and found Mother packing our things.

"Althea! Where have you been?" she exclaimed. 'You're the color of death!'

"Oh, just prowling around,' I managed to answer. 'It's hot out!'

"I flung my hat aside and plunged



my face into a basin of cold water. Mother was too busy to pay much attention to me the rest of the day. As we were leaving for England at day-break in the morning, we retired early that night. No sooner was I alone in the darkness, than I resolved to learn what had occurred in the room I had visited to cause me such sensations."

Doreen continued to neglect her mending while she breathlessly gazed

at her aunt and awaited continuation of the story.

"I had barely prepared myself properly and willed to see when the pictures began to unroll before my inner sight. I could see a full moon rising over the tops of trees and lighting the building that had been my home. It shone calmly down on a more gorgeous garden than I in this life have ever beheld. Every tree, shrub, and plant was bending under its weight of brilliantly colored blooms. A gentle breeze was wafting delightful perfume, and a girl appeared on the path that led from the old arched stone entrance to the gate. Immediately I became that girl and experienced her every sensation throughout the days that followed.

"Doreen, I think it is never given to one of us more self-controlled women of these days to experience the overpowering emotion of love of the women of those days. Then love was a woman's whole existence. I think theirs was a love so great that it could never reach complete fulfillment on this earth—never become merged into practical life and grow cold as it often does in these days among us!"

"Such love must have been a golden experience!" murmured Doreen.

"It was, and I drank to the fullest depths of it that evening as I leaned over the wrought iron gate in the wall that secluded the grounds of our house from the street, and gazed into the face of the handsomest mortal my eyes ever beheld. His head was crowned with a mop of dark curls; his eyes—large and lustrous in his olive-skinned face—were turned wistfully to mine. I felt as if my heart would burst when he opened the gate, and gently drew me into his arms.

"This time tomorrow night you'll be mine, Thalia—mine alone! Never to be parted from me again!" he murmured.

"As we stood there, I could feel tears

beginning to well into my eyes and my heart becoming cold with dread.

"Theophilus!" I cried. "Can you ask me to leave Arcai while he's so ill that he cries for me night and day if I'm not near him. What would a honeymoon be to me with his pleading voice continually ringing in my ears? Dearest one! I love you so!" I threw my arms about his neck, and laid my cheek to his. "Please wait a week till the crisis for him is past!" I begged.

"We'll cut the honeymoon to a week," he argued. "Arcai's strong! Nothing could happen to him in a week!"

"I began to plead with him. But he loosened my arms and held me from him. 'If you are not at the church tomorrow morning, Thalia, I shall know that you love Arcai more than you do me, and I shall not see you again,' he said. Then without even a good-night kiss he turned and left me."

"Why, Aunt Althea! How could he?" exclaimed Doreen.

"You cannot imagine the emotional torture I experienced that night while I sat beside my brother Arcai's bed, Doreen. He and I had been inseparable from his birth. Since his short illness—some contagion, I couldn't learn what—I *only* had been able to divert his mind from his pain. Now as I watched his face—so ghastly in the candle light—my heart was almost torn asunder by my fear that he would not survive if I left him even for a day.

"Then as my mind turned to Theophilus, such love for him surged through my whole being that the very thought of losing him was torture.

"When morning came Arcai appeared to be improving, and his physician spoke so encouragingly of his condition, that my fears for his life subsided. I married Theophilus and we left the city that evening.

"At the end of a week of concealed anxiety I returned to my home, and rushed to the room where I had left my

brother. In a white casket lay all that was left to me of Arcai, his face like the waxen candles at his head and feet, his pale hands clasping a miniature of me.

"At sight of his hollow cheeks and sunken eyes such an agony of remorse swept over me that my heart refused to carry on, and I sank to the floor unconscious. I was too ill to attend the funeral, and was just able to sit up in bed when I realized that I had not been conscious of Theophilus' presence near me for days. When I insisted on his being brought to me, I was told that he had been stricken with the same mysterious illness that had afflicted Arcai, and had died soon after my brother's funeral. I had a relapse. Then followed a week of illness before I followed my loved ones from this world."

"Oh, Aunt Althea! How awful!"

"In a way, yes," resumed Althea, "but it was better so. I could never have forgotten the selfishness that had urged me to forsake my worshiping brother during the few days left him to live. I died in the room in which on my return from my honeymoon I had found his casket. Do you wonder that the vibrations from those scenes still lingering in the ethers of the walls of that room caused me to shrink when I entered it the last day of our stay in Greece?"

"I surely do not!" exclaimed Doreen.

"When Mother and I reached Eng-

land it was the same old story. In a very lovely old town I had the same experience that I'd had in Greece. We couldn't turn a street corner but I'd feel sure that I'd been there before. Often I'd think, 'There's a bridge over a stream just around that bend,' and the bridge would always be there. When I searched the memory of nature for the reason of its familiarity, I learned that I had again neglected some one who needed me terribly—some one whose life I could have prolonged—and married Jim whose name was then Austin."

"Do we always marry the same individual life after life, Aunty?"

"No, Dear. Not all of us marry the same ones life after life. That depends upon karma and the way we have treated mates in former lives. But true love, marriage, and fair treatment of the same mate life after life, creates the strongest attraction and tie between two human beings that there can be. That is the reason for love at first sight so often experienced by people."

Althea rested her knitting needles and smiled into Doreen's eyes. "And that was my experience when I first met Jim. The very first time I saw him I knew he was the one for me. He's confessed that he felt the same way about me. But he doesn't believe as I do. No use trying to explain to him any of the mysteries of nature at this time."

(To be continued)

The Joy of Going On

By IRENE STANLEY

Before I learned
The joy of going on
With God day after day,
I often turned
And faced regretfully the way
My feet had gone.

Since I have known
That I have never gone
One step alone
On pathways new or old,
What greater joys unfold
In going on!

Children of the Way

By FLORENCE E. GREENWOOD



HAVE a charming little friend who is a waitress in a restaurant which I frequently visit. Her brother was killed over-seas in the recent war and, because of this, we have come to talk about life and death and their meaning.

One day I quoted a number of the sayings of Jesus, and was surprised to find that they were new to her. She had never heard them. Although she had attended a religious school and is a very fine and devout person, she had missed much of the beauty and spiritual implications of the Bible because she had never owned one.

I thought of a way to help her. "Why don't you go into the religious reading room next door and read the Bible there?" I suggested.

She drew back in dismay, saying, "Oh, I wouldn't go into that place."

This made me think sadly of a conversation I had had with another friend. She had reacted with the same sense of shock when I mentioned attending an unorthodox religious organization in my city.

"If you go to that place your ideas will be all mixed up. You won't know what to believe," she assured me.

This prim withdrawal from any point of view alien to the one the individual has accepted as his own is a narrow isolationism that is foreign to the thoughtful seeker after God. Because he is a student, seeking the truth, the true spiritual aspirant—ever striving toward Divinity—is never a bigot. He is able to find God and to worship Him in any company of sincere people, because he looks for the good in their thinking and worship, instead of being offended by differences. In a Jewish Synagogue, in a Christian Church, Catholic, or Prot-

estant, in a gathering of people interested in any of our present day sects—from the followers of "Father Divine" to the rational and intellectual Humanists, or even the calm and impersonal Buddhist—he is at home because he knows that all men are children of God, and as such, are his brothers.

An ancient Scripture contains these words: "Mankind comes to Me along many paths. And by whatsoever path a man approacheth Me, on that path do I welcome him; for all paths are Mine." Thus, this inspired writing of long ago tells us that God is not a partner in intolerance. Men are at different stages of development, and every humble and sincere seeker of the Eternal is following a path that will lead him to God.

To be modern-minded and to be religious is in many respects to be an iconoclast. It is to be a destroyer of all idols—idols of intolerance and of superstition. It is to believe with the Biblical writer in "casting down imaginations and every high thing which exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

This should be a joyous process. It means living life to the full. It means listening to all-new ideas, sifting them, weighing them—not judging them in prejudice—and thus revealing Himself, and any writing or speaking is divinely inspired which brings inspiration to the reader or hearer. To keep all one's thoughts about life and its purpose in a little logic-tight compartment is to shut off, to a great extent, the constant flow of inspiration which God meant us to receive and use in helping our fellow men.

The early Christians were called *Children of the Way*. I think this lovely

phrase might very well be applied to earnest seekers of truth today—men and women not interested in “the closed revelation of a completed canon,” but who endeavor each day to use in their own lives the knowledge they have gained and who listen eagerly and always for the inner Voice of guidance.

God-enthralled, as Children of the Way, they are both humble and assured. Their humility is that of the learner, of the seeker after knowledge. They are children, and they walk humbly; but they know that they are children of God. With this knowledge, they walk confidently, knowing that they are truly immortal.

They know that this life is a journey, not a destination, and that every one of life's experiences is something to be treasured. Do they know great happiness and joy? This experience is God-given and they embrace it to the full. However, it is never allowed to come between themselves and what they might be.

Do they know sorrow and pain? Then, by refusing to be immersed in the immediate (for their sense of the eternal quality of life is never lost to them) they endeavor to find the lesson at the heart of pain and to bring it, too, as an offering to God. Day after following day, they place their hands in the Hand of God, confidently, serenely, walking as Children of the Way.

To those who accept this point of view, intolerance is impossible. These seekers after truth never try to impose their beliefs upon others, for their beliefs are not static. They are always growing. As their lives impinge upon the lives of others, their influence is irresistible.

Henry Drummond wrote: “There are some men and women in whose company we are always at our best. While with them we cannot think mean thoughts or speak ungenerous words. Their mere presence is elevation to us. All the best stops in our nature are drawn out by

intercourse with them, and we find a music in our souls that was never there before. Here, even on the common plane of life, talking our language, walking our streets, working side by side with us, are sanctifiers of souls; here, breathing through common clay, is Heaven.”

Such are the Children of the Way. They do not say to others: “Come my way; my way is better than yours.”



They live such lives of radiance that other people, seeing them, are aware that these lives are not lives of mediocrity; that these lives are not lived on the dull and monotonous flatlands, following the herd. The dreary, dusty waste of little runnings to and fro does not consume the time nor the major interest of Children of the Way. Not for them are trivial conversation, gossip, undue interest in permanent waves and stock market quotations. Not for them is hate of enemies in time of war. They are *first of all* Children of the Way. Then all else in life falls into its rightful place. Those persons whose lives come into contact with theirs look at them perhaps with curiosity; then perhaps with wonder and with awe, thinking: “I am better because you came my way.”

Nor does one who attempts in every day of his life to be God-guided turn away from the material world. He sings gladly in his heart: “This is my Father's world, and to my listening ears all nature sings, and round me sings the the music of the spheres.” He accepts

this world. He does not scorn it, but he uses it to the best of his ability.

He knows that Spirit is eternal, and that matter, too, is eternal. He knows that no material thing has, to the knowledge of man, ever been destroyed. Material substance is transmuted, yes; changed from one form to another, but never destroyed. He knows that when a piece of wood is burned, it is not lost to the universe. It is all still there, in the form of heat, gases, ashes, etc. This knowledge of the indestructibility of matter makes him sure, too, that the human spirit is indestructible. For if nature cherishes so carefully all that is in the material world, will not Nature, or God, cherish also that which is of far greater importance, the human spirit? This knowledge is for him certitude that he is not an orphan Spirit on a lonely road; that God is in this human adventure. Because he dares to be child-hearted, to give his heart to wonder, there is for him rich meaning in the lines of Sir Edwin Arnold:

"Never the Spirit was born;
The Spirit shall cease to be never.
Never was time it was not;
End and Beginning are dreams.
Birthless and deathless and changeless
Remaineth the Spirit forever;
Death hath not touched it at all,
Dead though the house of it seems."

To Children of the Way, everything matters—and nothing matters. This paradox they understand intuitively; and this understanding becomes for them "the sound of trumpets in the morning." It calls them to accomplishment and it frees them from frustration and a sense of death regardless of whether they accomplish their desires.

A Child of the Way thinks: "The use that I make of each minute that I live is important. It is important that I extract every bit of *appreciation of living* that I can—whether the living at

the moment is pleasurable or painful. It is important, for instance, that when I look at a dandelion I really see it—the wonder of it, the glory of its yellow perfection. It is important that when I eat a slice of bread I think of all the hands other than mine that made it possible for me to eat it—that I remember the miracle of the growing wheat, the sun and the rain and the soil with its minerals that nourished it.

"It is equally important that I remember that nothing matters. No calamity, no amount of suffering, no unkindness of fate or friends, really matters. If I am going somewhere, if this life is but a small fragment of eternity, these things do not matter at all. For me, this makes silly trivialities intolerable. My courage is equal to any event and my strength is equal to my task; and every dark strand in my life shall be caught up into the garment of brave and beautiful living."

Of course, even to Children of the Way, doubts will come, as they do to all men. But these doubts are not sterile. Out of them grows greater faith. If momentarily, a Child of the Way surrenders to a sense of futility, his habit-



ual walking with God will restore his serenity. He will know that to be a child of God is to think; and by that very act of thinking, of refusing to live by meaningless dogmas, one is made vulnerable to doubt. For that is the process of struggling toward the Light. But the Light is always there; the Light

is always there. That knowledge is given a Child of the Way beyond recall. It is implanted in his heart according to the promise: "They shall all know Me, from the least unto the greatest."

Let Robert Browning speak: "If I step into a dark, tremendous sea of doubt, it is but for a time; I press God's lamp close to my breast; its splendor

soon or late will pierce the gloom; I shall emerge one day."

God's lamp is the light by which the Children of the Way walk daily, hourly. In this light they walk, securely, confidently. It is all-sufficient for this, their present home. It will be all-sufficient in the many mansions of eternity.

Faith

By L. PAUL ROBERTS

Does the Moon question whom it is serving
When it brings us its soft, mellow light?
Does it pause lest some soul, undeserving,
May rejoice in the beauty of night?

When the ev'ning stars are appearing
And our toil-weary hearts are made glad,
Does God dim the stars' brightness, fearing
That a few of those hearts may be bad?

Before drenching our Earth in beauty
Does He ask us to believe or care?
Must we prove devotion to duty
'Ere the Father will grant us our share?

If we pause a moment and ponder
Such a love for the children of men,
Can we doubt that somewhere out yonder
He will bring us *all* beauty, again?

Then, why conjure a Future, unpleasant,
Or despair o'er the path we have trod?
Let us play our part in the Present
While we trust the veiled Future to God.

MAX HEINDEL'S MESSAGE

Taken from His Writings

The Web of Destiny



(FIRST INSTALLMENT)

Spiritual Research—the Soul Body



ALTHOUGH considerable new light and much information was given upon this subject in *The Rosicrucian Cosmo-Conception* and our subsequent literature, letters have been coming to Headquarters from students at various times, requesting more light upon such subjects as obsession, mediumship, insanity, abnormal conditions of character, etc. These have given the writer cause to investigate the subject more deeply than heretofore. The maxim that "practice makes perfect" holds good in research of the spiritual realms as well as in physical things. Therefore it is hoped that the light upon this subject, which will be contained in the following pages, may help the student to see more clearly into the causes that are productive of effects in this life.

In order that we may thoroughly understand this subject, it will be necessary to begin at the beginning; to realize that the first fundamental facts of existence are the continuity of life and that action is the expression of life in manifestation. As soon as the spirit has taken its first action, it has thereby generated a cause which must have its effect. This is an absolute necessity in order that the equilibrium of the universe may be maintained. If this action was physical, that is to say, performed by a spirit in a physical body, the re-

action must of necessity be physical also. If this be granted, then it follows as a matter of course that we must take birth in this world from time to time, for it is a matter of observation patent to everyone that we all generate causes in this world from day to day which cannot and do not have their adequate reaction, and if we cannot reap what we have sown in this body, we must certainly come back to reap in a new body or else the law is invalidated.

If the law of Cause and Effect is true, periodical rebirth is a matter of absolute logical necessity. Thus, whether we realize it or not and whether we relish it or not, we are in a circle of necessity, and because of our own past actions, bound to come back to act and react until we develop a power which shall be greater than the one that is now swirling us about. What this power is, Goethe, the great German mystic, indicated in a few words:

"From ev'ry power that holds the
world in chains,
Man frees himself when self-control
he gains."

And as knowledge is power, it is evident that the more thorough our understanding of the operation of the twin laws of Consequence and Rebirth, the easier we shall find the way to liberation, and also better know how to help others.

Science is to be much commended for

the ingenuity, the patience, and the persistence it displays in the invention of instruments wherewith to ferret out the secrets of nature. But while it can thus successfully deal with *matter*, the secrets of spirit and life are to the savants a closed book, as Mephisto says with fine sarcasm to a scholar who knocks at the door of Faust, seeking admission to the college:

“Who’e’r would know and treat of
aught alive

Seeks first the living spirit thence
to drive.

Then are the lifeless fragments in
his hand,

He lacks, alas! the vital spirit band.”

There is only one instrument which is adequate to investigate the things of the spirit, and that is the Spirit itself. Just as it is necessary to train a man for scientific research in the physical world, so also is a long and slow process required to fit oneself for investigation of the spiritual world. As the man of science must pay the price of his knowledge in months and years of unflinching, unremitting labor, so also the mystic investigator must give years of his life to understand and be capable of investigating by methods of the spirit.

As you know, that which is now the *physical body* was the first vehicle acquired by man as a thought form; it has undergone an immense period of evolution and organization until it is now the splendid instrument which serves him so well here; but it is hard, set, and difficult to act upon. The next vehicle acquired was the *vital body*, which has also gone through a long period of development and has condensed to the consistency of ether. The third vehicle, the *desire body*, has been comparatively lately acquired and is in a state of comparative flux. Lastly, there is the *mind*, which is only as an unformed cloud, not worthy of the name of vehicle, being as yet but a link be-

tween the three vehicles of man and the spirit.

These three vehicles, the physical, vital, and desire bodies, together with the link of mind, are the tools of the spirit in its evolution, and, **contrary to** the common conception, the ability of the spirit to investigate the higher realms does not depend upon the fineness of these bodies as much as upon the denser. The proof of this assertion is close at hand, and indeed, anyone who has ever seriously tried has had this proof himself. If not, he may have it forthwith simply by following the directions for changing the condition of his mind.

Let us say that a person has formed certain habits of thought which he does not like. Perhaps after a religious experience he finds that in spite of all his desires these habits of thought will not leave him. But if he decides to cleanse his mind so that it shall contain nothing but pure and good thoughts, he may do this by simply refusing to admit impure thoughts. He will find that after a week or two his mind is noticeably cleaner than at the commencement of his effort; that it holds by preference the religious thoughts he is seeking to generate in it. Even a most abnormally degenerate mind can be thoroughly cleansed inside of a few months. This is actual knowledge to many who have tried it, and anyone who wishes and is sufficiently persistent may have the same experience and enjoy a clean mind in a very short time.

(To be continued)

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A ROSICRUCIAN CATECHISM

The Education of Evolving Man

Q. What pattern does the education of evolving man follow?

A. The education of man proceeds by four great steps. First, he is worked upon from without, unconsciously. Then he is placed under the rulership of divine Messengers and Kings whom he sees, and whose commands he must obey. Next, he is taught to revere the commands of a God whom he does not see. Finally, he learns to rise above commands—to become a law unto himself—and, by conquering himself of his own free will, to live in harmony with the Order of Nature, which is the Law of God.

Q. What are the steps by which man reaches God?

A. Fourfold are the steps by which man climbs upward to God. First, through fear he worships the God whom he begins to sense, sacrificing to propitiate Him, as do the fetish worshippers.

Q. To what does this lead?

A. Next, he learns to look to God as the *Giver* of all things, and hopes to receive from Him material benefits *here and now*. He sacrifices through avarice, expecting that the Lord will repay an hundredfold, or to escape *swift* punishment by plague, war, etc.

Q. What is the next step?

A. Next, he is taught to worship God by prayer and the living of a good life; that he must cultivate faith in a heaven where he will be rewarded in the *future*; and to abstain from evil that he may escape a *future* punishment in hell.

Q. What is the fourth or highest step?

A. At last he comes to a point where he can do right without any thought of reward, bribe, or punishment, but simply because "it is right to do right."

Q. At which step did the Original Semites stand?

A. The Original Semites had reached the second of these steps. They were taught to worship an invisible God and to expect to be rewarded by material benefits, or punished by painful afflictions.

Q. What step has Christianity reached?

A. Popular Christianity is at the third step.

Q. Are there any in advance of these?

A. Esoteric Christians and the pupils of all occult schools are trying to reach the highest step.

Q. When will this great objective be reached?

A. This will be generally achieved in the Sixth Epoch, the New Galilee, when the unifying Christian religion will open the hearts of men, as their understanding is being opened now.

Q. Which races followed the Original Semites?

A. The Akkadians were the sixth and the Mongolians the seventh of the Atlantean Races.

Q. What became of Atlantis?

A. As the heavy fogs of Atlantis condensed more and more, the increased quantity of water gradually inundated that continent, destroying the greater part of the population and the evidences of their civilization.

Q. Where did the survivors go?

A. Great numbers were driven from the doomed continent by the floods, and wandered across Europe. The Mongolian races are the descendants of those Atlantean refugees. The Negroes and the savage races with curly hair are the last remnant of the Lemurians.

WESTERN WISDOM BIBLE STUDY

The First Apostolic Miracle



Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

Who seeing Peter and John about to go into the temple asked an alms.

And Peter, fastening his eyes upon him with John, said, Look on us.

And he gave heed unto them, expecting to receive something of them.

Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

And all the people saw him walking and praising God.

And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.
—The Acts 3:1-10.

What a tremendous power in these words: "In the name of Jesus Christ of Nazareth rise up and walk." The heart of every follower of the Christ must leap in response to the inspiration of this summons of Peter, realizing that the power the Apostle used is at the disposal of all his brothers in Christ. The magic of the Christ Power to heal and harmonize lies latent in every individual, awaiting unfoldment by way of the joyful life of love and service.

Designating this example of spiritual healing by Peter as another of the "miracles" performed by Christ Jesus and His apostles is the commonly accepted attitude, but in the light of occult philosophy such occurrences were not actually miracles. They were sim-

ply the manipulation of spiritual laws by those sufficiently evolved to be used as instruments in exemplifying the "glory of God." The apostles were initiates, and had had much individual instruction and assistance from the greatest of all teachers—Christ Jesus.

The man healed in this case had been born lame, indicating a debt of destiny resulting from living previous lives at variance with God's immutable laws. Since the type of physical affliction we have indicates the nature of our "sin" in the past, this man's lameness would indicate that he had in some way limited the activities or progress of his fellow men in the past. Therefore, according to the Law of Cause and Effect, he was born lame and suffered as he had caused others to suffer. Evidently he had evolved sufficient sympathy and compassion for others to merit a healing through the "grace" of the redeeming Christ Power.

Since the Bible is a Book of Initiation, there is usually an inner meaning concerning initiation attached to such incidents as the one here related. We may think of the temple, before which the lame one lay, as the higher world which is consciously entered only by means of the powers developed on the initiatory path. The "door" for the aspirant on the feminine path, or the gate of the temple, is the heart, directly correlated with the Life Spirit and the Love-Wisdom Aspect of the Spirit. Peter represents the power of faith and John the power of love, both being necessary for the manifestation of healing and other phases of the greater life given by initiation. Through the combination of these two the aspirant may enter into such transcendent beauty of life that he becomes "filled with wonder and amazement."

Astrology Department

Mercury Progressed Square Neptune

BY ALICE CHALMERS

The progressed horoscope indicates when previous indulgence of harmful habits is scheduled to bring sorrow or sickness. Thus it warns us to be on the alert at critical moments, and fortifies us in the darkest hour of calamity, with hope of surcease of sorrow and sickness at a definite time.

—Max Heindel.



NOT long ago I had a unique opportunity of studying the influence of a progressed square of Mercury to Neptune in the life of a close friend, whom I have known since childhood. I had never before come into contact with this particular aspect by progression, and I was interested to see how it worked out. My friend's radical Neptune is in the twelfth house conjoined with the Ascendant; and the progressed Mercury made a square to this conjunction.

Neptune represents the invisible worlds and rules those higher arts which flow out of the soul world, or Desire World, as it were, by direct inspiration. In my own case its influence has always been of a predominantly uplifting nature, leading me at an early age into the practice of the arts, and stimulating esthetic sensibilities in all directions. In horoscopes such as the one now under discussion, with Neptune on the Ascendant, this is particularly true, for then almost invariably there is an artistic impulse in the nature of such people which clamors for expression. This may be termed a cosmic consciousness, differing from the Uranian intuition by virtue of the fact that the faculty of logical reasoning is involved.

Neptune exalted in the tenth house, ruling profession, indicates many times an artistic pursuit of some kind, even if kept from complete expression by Saturnian afflictions. No matter how humdrum the outer life may be in such instances, however, you may be sure that the soul qualities of an artist are present. The same applies to those charts with Neptune in the second house (money-making) or the sixth house (service): there is, unless very badly obstructed, the good fortune of actually following some artistic work in life, not as an avocation but as a vocation. It may be music, or painting, writing poetry or rhythmic prose, dressmaking, or teaching the arts; but whatever it is, the power of idealization exists, and a stream of inspiration flows from the soul world into tangible objective physical expression.

Neptune in the twelfth house, especially when close to the Ascendant, makes the body itself sensitive, but does not necessarily indicate a means of livelihood through practice of the arts. *However the inspiration is there.* In the twelfth house the psychic contact is very pronounced, and in addition to more general artistic impulses there is a definite trend toward the occult, which

is not always true of Neptune in the second, sixth, and tenth houses.

Now every artist, however small his talent may be, knows that by means of his creative imagination he evokes within himself a curious quality, or power of sympathy. He insinuates himself mentally and emotionally into the soul life of his fellows, not by any deliberate intent but by a movement of pure imagination. Edna Ferber comments that when she writes a story laid in some particular locality she has no difficulty in getting the atmosphere of the place even if she has never been there. To such an extent is this true that her readers have complimented her on the prevailing verisimilitude!

Writers who specialize in historic fiction sometimes have a like experience. Here, of course, there may be the inspiration of the living past itself, inflowing from superconscious memory; but there is also to be considered the Neptunian faculty of entering into the soul world of other people, places, and times.

Thus do we see indicated all of the *modus operandi* of the Neptune influence. Neptune stands for that soul sympathy which characterizes the Desire World, the world of feelings and emotions, and where, as we know, an emotion or a feeling may be shared by anyone who makes a point of contact with it, whether he is in the body or out of it. Hence an afflicted Neptune brings out the negative powers of mediumship, not that positive sympathy which we call compassion, and which enables the saviors of the race to literally "bear our iniquities" (and heal them) *from within*, in the manner of the Christ.

Astrologically the adverse Neptunian

aspects show the times when, perhaps because of an emotional catastrophe, perhaps because of a nervous breakdown, the soul world opens to the consciousness in an unwholesome way. This interior opening is almost invariably accompanied by troubles in the outer world, as mentioned. This is perhaps the real reason for the danger attendant upon Neptune afflictions, for soul unfoldment should always come, like the unfolding lotus, upon quiet waters, in a garden walled with peace.

We may make it clearer by saying that a Neptune affliction indicates a disordered imagination, usually as a result of emotional upheavals. It is not intrinsically evil, it merely precipitates experiences of the inner worlds under painful conditions when the Ego is not properly prepared to meet them. But, like all seeming evil, it may be transmuted into good, and lead to a more illumined life. Vigilance is required to achieve this end, however, for there is undoubtedly an element of very real danger here.

PATTERNS OF LIFE

The arrangement of the planets in the natal horoscope of a person constitutes a pattern of activities and events for his ensuing life, a day in the great school of God. Its general nature is the result of previous lives on earth. Since the stars *impel*, but do not *compel*, the exactness with which this pattern is followed depends largely upon the will the person exercises in *ruling his stars*.

There is always both a physical and a psychic phase of astrological aspects. During the Neptune square Mercury aspect my friend suffered deception exteriorly, and certainly might have been similarly deceived by certain so-called "black" forces on the inner planes had she not been forewarned. A being, openly and coldly evil, appeared to her without any attempt at dissimulation. My friend asked me, "Why is he so bold? He does not even pretend to be anything but what he is! He just stands and watches me!" I warned her against *watching him in return*; for it is a known law of the inner planes that when we look face to face

with another, an interchange of the contents of consciousness takes place, a process so subtle that unless we are forewarned we may never realize what is happening. I therefore taught her to raise her eyes to heaven and think of the face of Christ haloed in diamond glory. Nothing more was needed.

Also, her psychic sense of hearing began to open, for Neptune, the higher octave of Mercury, rules the hearing of the Spirit as Mercury rules physical hearing, and telepathic messages were of common occurrence. Neptune is the planetary significator of the *interior word* by means of which clairaudience is added to the clairvoyance which is the primary development. Mercury is the planet of intelligence, and therefore of discrimination. The most vigilant watchfulness was required to determine the source of the telepathic messages. Sometimes they had no sound at all, but were merely words conveying a meaning. They were not even whispers; they were soundless. At other times they had voice, they had sound, but my friend could not always recognize the voice even when, as she sometimes discovered, the thought had come from the mind of a neighbor. By exercising mental vigilance, by shutting out of her mind all mental influences or suggestions which ran counter to her own normal feelings and ideals and knowledge, she came through this experience without undue distress, and managed to profit spiritually by it.

The unpleasant and really distressing part of the experiences under this aspect occurred just prior to her mother-in-law's passing from the body. This woman had never studied the occult and had for years not been a member of any church. She had no special religious faith to sustain her, although during the last year of her life she seemed to be groping for spiritual help, and attended a church not far from the apartment where she lived alone. Every effort had been made to interest her in

occult philosophy, but to no avail. It may well be, however, that she had unconsciously absorbed more than we knew.

Where death was concerned, it seemed that she had an obsession. All her life, at intervals, she had been in the habit of playing upon people's sympathies by assuring them that she knew she was going to die. Perhaps she really believed this herself after a time, she had acted the part so often. Her health was not perfect, but as she was an attractive and well-dressed woman her friends and relatives gradually began to be quite callous toward her continual "dyings." During the last year of her life, however, she became more matter-of-fact in her remarks about death. She wrote that she knew we would never see her again. Period. No hysterics, no sentimentalism. A bald, bare statement of what she evidently, this time, felt to be a fact. Strange, how when the Ego recognizes the approach of a real danger it lays aside all superficialities and prepares to meet it with unadorned determination! This time the mother-in-law was really dangerously ill, but as to dying . . . she had been "dying" all her life, and was still very much in the flesh. So neither my friend nor her husband took this prediction too seriously, despite the intuition which came to them through the letter.

One night my friend had a dream, as she called it. I knew from her description that it was no dream, but a real experience in the Desire World. It seemed that she was dying, and she cried to herself, "This is death! . . . I am dying. . . . O God, I don't want to die!" All her occult knowledge was gone, and her reaction was that of an unenlightened person who fears the transition called death, having no assurance of the continuation of consciousness beyond death nor of rebirth. The bad aura of this dream did not leave her when she awoke. In reading a book, in listening to music, in moments of re-

laxation, she found herself living over again and again that horrible moment—she felt herself dying, felt herself screaming mentally with terror, fighting against death. She did not associate this dream with her mother-in-law until some time later. For several weeks she struggled against the obsession of the dream, casting it out of her mind repeatedly, discussing it with me in confidence to break the hypnotic spell which seemed to have come upon her. Later she did realize that it was her mother-in-law's premonition of death which she had accidentally tuned in on, and her prevailing emotional distress because of the betrayal of friends rendered her the more susceptible. Had her mind been calm and her emotions steady the dream could not have entered in the first place; but there was, so to speak, a rift in the aura, and negative forces entered in.

What was it, then, that really happened to this girl? She was not dying. She was not even seriously ill. She had simply entered into the lower regions of the soul world, and by the laws which govern that world she had felt her mother-in-law's fear in her own soul nature. This is the law which governs Purgatory, the law which makes the Ego feel both the sorrows and joys of others, so that it may acquire the virtue of compassion and the guiding light of conscience. Only as the Ego imposes its divine individuality *from above*, by way of the *illuminated Reason*, does it acquire what the Rosicrucian calls a *soul body*, which protects it from all negative infiltrations from the lower psychic regions. Hence the warning given by the occult teachers that the Ego must be clad in a "wedding garment" if it is not to be cast into outer darkness. What the Rosicrucian calls the "golden wedding garment" is in fact the special vehicle of the Ego, used after death of the physical body.

All this, of course, explains the nature of mediumship. The medium feels

within himself the conditions of the Spirits who come to him. He will say that he feels a sense of suffocation, for example, and will infer that death came to the Spirit concerned through some suffocating disease. The feeling is accompanied by a telepathic message. The truth is that the medium, though apparently in the body as usual, is *floating free of it as a Spirit*, and is actually, therefore, IN the Desire World, although this is not continuous, but intermittent. Otherwise he could not give out messages to his physical audience.

There is a *right* and a *wrong* way of entering the soul world—a positive and a negative way. The negative usually comes into expression under an afflicted Neptune. Through initiation, one may attain a similar state of consciousness, but by *positive* means. When Snow White ate the witch's apple it looked like any other apple; the difference was that it contained poison. So with the fruit of psychism: to a casual

Horoscopes for Subscribers' Children

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ONE name only is drawn each month, but this gives you twelve opportunities a year for a reading. Note particularly, however, in order to AVOID DISAPPOINTMENT, that due to the large number of applications, the chance of any particular name being drawn is unavoidably quite small. Be sure to give: Name, Sex, Birthplace; Date Hour, and Minute of birth, as nearly as possible. Also particularly state if *Daylight Saving Time* was in effect.

NOTE: We neither set up nor read horoscopes anywhere EXCEPT in this Magazine.

survey there is no difference between negative and positive clairvoyance. Yet there is a decided difference, for the one is detrimental to the Ego, while the other nourishes it to Godhood.

It was not until telegrams began to arrive from the hospital that my friend understood what had been happening to her. Immediately the truth came home to her she found herself able to break the hypnotic spell of the death-dream. Merely knowing that it was *not her own* enabled her to break it. This may be taken as a lesson never to accept as our own any negative thought which arises in our mind, especially when it runs counter to our own idealism and moral code, for the chances are legion that it has floated in from the surrounding psychic atmosphere. This is true of everyone at all times; it is merely accentuated under the so-called psychic aspects. Our only protection is the substitution of spiritual for physical individuality.

Now my friend saw her mother-in-law. She was in a white gown, and tears, like drops of crystal, were falling from her eyes, as she mourned, "My dear son!" She was, as one would say in common speech, "dreaming" in delirium of her son, who could not be with her at the hour of her death. And that "dream" was so far objective as to be visible a thousand miles away!

About a week after the mother's passing, my friend came to tell me a new experience. She was sitting quietly, thinking, when a sharp, compulsive thought cut through her mind, "*I am free!*" accompanied by an upswEEP of joy and lightness which cannot be put into words. But this time she knew that it was not herself who thought, "I am free." Although it seemed within, it was really without, a great tide of emotion like the lifting of wings, as if she might rise up and fly away. She knew, an instant later, that it was her mother-in-law who was present in her soul-consciousness, and that she had

finally come fully awake on the inner planes and had found her bearings.

Immediately after her passing, the husband had also made mental contact with his mother. He, it is significant to note, was under a progressed Sun-Mercury aspect, and there was nothing whatever confusing, ill-defined, or unpleasant in his experience. He said that he was aware of his mother's dark eyes, darker almost than in life, watching him in the mental atmosphere. She was simply looking at him. Looking. For a week or more he felt her eyes upon him, and saw her hair, dark as in her youth. He said that she did not seem to be fully awake, although she was conscious. It was after this that his wife felt the mother's new freedom.

For several weeks thereafter, he found himself seeing in his mind's eye visions of his life at home with his mother, beginning with the years of separation, and then, step by step, retreating through the past, through the days of his youth, through his childhood. Evidently his mother was asking herself, "Why was my relationship with my son less than satisfying?" "Why did he leave me?" "Why was I left to die without seeing him again?" All these questions were answered for her, as scene after scene from her son's life with her arose before her. These pictures were shared by her son who was still in the physical body. "I keep seeing pictures of my boyhood at home with Mother," he told me, "and the strange thing is, they keep going backward in time; and each time I feel Mother's nearness to me, as if we were looking at them together."

That was not the end of the story. Some time later they attended a performance of *Giselle*, danced by the rising young star Alicia Alonzo. The theme, as ballet lovers know, is the story of a young girl who dies of a brokenheart, disappointed in love, and becomes one of a band of *Willis*, spirits of maidens who have died before their

wedding day, but who are still possessed by a love of dancing. If any man comes in their presence at their revels they bewitch him into a dance, and so possess him that he dances himself to death. The lover of Giselle, seeking her tomb, falls a victim to the death dance, despite her efforts to protect him. The second act of *Giselle* opens upon the tomb of Giselle, in a cypress grove; the stage swims in a violet light, and the spirits of the dead maidens, in ghostly white, appear for the ceremony of inducting the new spirit into their sisterhood. Giselle rises from her tomb, to dance, and her lover Albrecht enters, to pray at her tomb, over which shines the safety of the cross. Giselle tries in vain to make her lover stay by the cross but lured by his love for her he joins the dance, and dances himself to death.

During this second act, my friend related, she had a strange feeling of the presence of death, but attributed it to the audience reaction. The average, material minded citizen of the world is in constant (if subconscious) terror of death.

Later, after they had returned home, her husband said that during the second act he had become conscious again of his mother's presence, *as if she were seeing the dance through his eyes*, and feeling its beauty. The telepathic impression came to him that she felt she had never realized there was anything so beautiful in the world. For it is true that when inter-plane communication is established, there is both action and reaction from both sides of the veil, and if we can feel with the so-called dead, they on their part can feel with us. Actually, it is the dead who help us to live!

As a result of her experiences under her Mercury square Neptune, my friend feels that at least one point taught in occult philosophy has been demonstrated to her: the reality of the invisible worlds and their inhabitants.

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The Children of Virgo, 1946

Birthdays: August 23 to September 23.

IN insatiable desire for perfection is a prominent trait of most people born with the Sun in Virgo. Study, routine work, effective practice, self-correction, discipline, and the application of knowledge are the means whereby they seek improvement in all phases of living. Unemotional, analytical, and detached, they seek for essential principles, for what is exact and fitting, a more satisfactory adjustment to all requirements. All things may be divested of glamor and personal feeling and viewed with a cool objectivity that misses no flaw by the Virgoan. Work and service are stressed and much satisfaction may be found in tasks well and willingly done; in helping or bettering the standards of others.

However, unless there is a deliberate effort to enlarge the concepts and broaden the vision, Virgos may become harassed, over-worked, hopelessly involved in trifles, overly contentious, and regard life as an endless series of petty drudgeries. They are generally alert, versatile, discerning, clear-minded, and often exceedingly competent. Believing in scientific methods, they may be con-

tinually sorting, tabulating, investigating, collecting facts, seeking the perfect solution for all problems—qualities which enable many to excel as druggists, dietitians, research experts, naturalists, doctors, and nurses.

Virgos are usually very temperate, high-minded, and deeply offended by coarseness. There may be a need of warmth and compassion to replace a contempt for the weak—tolerance that emphasizes the good rather than the defects of others. If overly self-sufficient, addicted to nagging, or if of a cool nature, their many services are likely to be rewarded with but little affection or thanks. Too great concern over the care of the body, needless anxiety over symptoms or imaginary ailments, a negative attitude, or a desire for sympathy may attract avoidable illness or delay recovery. The adaptability and devotion to self-improvement and service natural to Virgos enable these fine people to make much soul growth.

Virgos born September 4th to 23rd of this year have Sun conjunction Mercury and square Uranus: a highly stimulating, original, but unstable influence, promising great achievement. However, this configuration is likely to

prove disruptive unless there is training in humility and self-control, and a curbing of rebellious resistance of evil. From August 26th to September 2nd Mercury sextiles Uranus, bestowing independence, interest in human nature and advanced lines of thought, and an original mind. Mercury sextile Venus will be a harmonizing, moderating factor in the lives of those born August 23rd to September 6th. Charm, tact, cheerfulness, and writing ability may eventually become apparent. Having the invigorating Mercury-Mars sextile, resourcefulness, dexterity, skill, and enterprise may be developed by those born August 23rd to 27th. The conjunction of Mercury and Neptune (September 19th to 23rd) promises much insight, vision, imagination, and inspirational thinking for those having this aspect. Mercury and Jupiter sextile indicates good reasoning ability, idealism, humor, and a broad, humane nature for children born August 28th to September 4th.

Many pleasing traits, talents, worldly blessings, and happiness may be attracted into the lives of those born August 23rd to September 12th by the beneficent conjunction of Venus and Jupiter. Also fortunate is Venus trine Uranus (August 23rd to September 6th)—an artistic, romantic influence which can bring unusual creative ability and happiness. Because of Venus square Saturn, those with birthdays between September 11th and 23rd may meet conflicting factors in their search for peace and security. Generosity, kindness, good-will, and willingness to forgive may need cultivation. Restraining an over-emphasis upon duty, ambition, and self-centered interests will prevent much unhappiness as these natives go through life. Venus square Pluto suggests a need of flexibility, moderation and gentleness for those born September 11th to 23rd.

Mars conjoins Neptune August 23rd to September 2nd, and Jupiter September 7th to 23rd. The former

can be highly productive, colorful, and stimulating, and is often a mark of an intensity capable of great heights or depths of experience as well as mystical or occult activities. The conjunction with Jupiter is also powerful, giving enthusiasm, purpose, resolute aims and ambitions, fondness for sports and adventure, interest in social problems and reforms, and worldly successes. Mars sextile Pluto is likely to strengthen self-control, increasing the skill, efficiency and decisiveness of those born August 23rd to September 7th. Mars trine Uranus indicates determination, definite aims and desires, inventive and scientific ability, and a strong character able to obtain results in unusual projects in spite of difficulties.

Jupiter square Saturn (September 5th to 23rd) may indicate the need of rising above the doubts, dissatisfactions, delays, despondency, etc., stemming from a negative attitude. Cultivation of a strong faith in Divine Justice, and human nature, looking for the good in everything, and willingness to meet the requirements of life will do much to counteract this aspect. Jupiter and Uranus are trine all solar month: an indication of original and humane interests, a forceful, magnetic character, and a well-merited popularity.

Saturn conjunction Pluto may be a difficult or obscure influence in the lives of those born after August 29th. Austerity, unexpected hardness, extreme devotion to duty, an inflexible conscience, and contempt for pleasure or pain may become apparent at times. Love without self-seeking should be cultivated by these children.

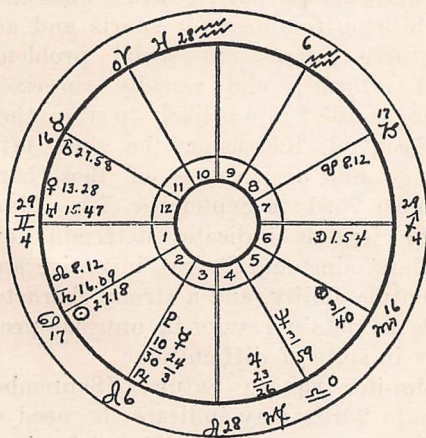
Neptune sextiles both Saturn and Pluto all solar month, combining the idealistic with the practical through vision, foresight, strategic methods, infinite patience, and determination. Ability to probe deeply in solving great problems should assist these children to do much in promoting the welfare of others through work in seclusion, in social betterment, or in occultism.

Reading for a Subscriber's Child

ALICE M. S.

Born July 20, 1945, 2:19 A.M.

Latitude 48 N. Longitude 122 W.



In this chart we have the last degree of Gemini on the Ascendant, which gives the sign Cancer the greatest influence over the 1st house. Saturn and the Dragon's Head are in the 1st house in Cancer. The Sun is in Cancer also, but placed in the 2nd house. This indicates a timid, sensitive person, and Saturn in the 1st house tends further to retard expression and cause discontent to a certain degree. However, the Sun is sextile to Jupiter and Mars, and trine the Moon, which supplies an abundance of vitality and energy as well as spiritual strength to rise above personal problems. The Moon in Sagittarius gives an alert and active personality and a love for physical action and travel, and indicates an optimistic and jovial disposition.

Mercury in Leo gives high ideals and aspirations, a positive, strong, and persevering intellect. Neptune in Libra bestows a musical and artistic temperament, and its sextile to the Sun and Moon provides an opportunity for developing high spiritual faculties. This configuration makes the nature exceedingly inspirational and gives a kind and sympathetic disposition. It also

gives an opportunity for expression in music of a high inspirational nature.

Since most of the planets are below the horizon, and three in the 12th house, Alice will not have the opportunity or desire to express all these fine qualities outwardly or come before the public. However, she will be able to develop great soul qualities and work behind the scenes in writing or composing.

Uranus in Gemini in the 12th house and in conjunction to Venus gives a highly original and versatile nature, fond of scientific pursuits in general, but particularly those studies which have to do with all new and unusual subjects. Since Uranus and Venus are not afflicted, the conjunction of these two planets will prove to be an asset and give mental alertness and quick intuitive perception. These aspects also give a love of art, music, and poetry.

Uranus rules the Midheaven which gives it control over the vocation. Alice will be able to work out new and scientific methods of using music in healing and helping those who are afflicted, especially mentally. Teaching music is also indicated.

Mercury in Leo square to Mars gives a quick temper, and Alice will resent being directed in any of her activities. After the first flare of temper she will then be inclined to crawl into her shell and harbor resentment. This will be her greatest problem for it will be the controlling factor pertaining to her health. Mars rules her 6th house and will react upon the sensitive stomach. Saturn in Cancer indicates slow digestive processes due to the restricted flow of gastric juice. However, Jupiter and Mars in good aspect to the Sun are the best indications of assistance from a health standpoint one can have, and by cultivating cheerfulness and a forgiving spirit Alice can safeguard her health and gain much soul growth.

VOCATIONAL GUIDANCE ADVICE

This page is a free service for readers. Since advice is based on the horoscope, we can give a reading ONLY if supplied with the following information: full name, sex,

place of birth, year, day of month, hour. No readings given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE.—Editor.

Auctioneer. Insurance Agent

WALTER F. W.—Born February 22, 1923, 4:45 A.M. Lat. 34 N. Long. 118 W. Mars rules the Midheaven and is placed in Aries in the 3rd house. This gives originality and resourcefulness with considerable mechanical ability. Aquarius rules the Ascendant and with Mercury in the 1st house in Aquarius, there is an indication of success as an auctioneer. The Moon in the 3rd house sextile to Uranus and trine to Venus shows success in connection with travel or transportation such as taxi or ambulance service, and could include air travel. With the ruler of the Midheaven in the 3rd house, and the Moon placed in the 3rd, there is apt to be gain through short journeys or business trips. This also favors the insurance business. Other possible vocations indicated are oil station operator, and travelers' guide.

Milliner. Public Welfare

VIOLA V. H. S.—Born May 12, 1905, 8:00 A.M. Lat. 38 N. Long. 88 W. The sign Pisces rules the Midheaven, and its ruler, Neptune, is in Cancer in the 12th house. This gives strong feelings and a quickness in understanding the sorrows and needs of others, along with the desire to help—a true philanthropist. Success as an investigator for a public welfare organization is indicated, the Moon in the 3rd house showing one with a fund of knowledge regarding public affairs and ever alert for new information. Venus and Mercury in Aries trine to the Moon, added to the artistic influence of the Sun and Jupiter in Taurus, would give success as a milliner, or any other of the decorative arts. Other possible occupations are art and antique dealer, florist, demonstrator, accountant, or secretary.

Dentist. Secret Service

ROBERT A. M.—Born May 7, 1931, 3:00 A.M. Lat. 41 N. Long. 74 W. Exceptional ability as a dentist is shown in this chart, with Scorpio on the Midheaven and its ruler Mars trine to Uranus and Venus in Aries (the sign ruling the teeth) in the 2nd house. Saturn also rules teeth, and is placed in its own sign Capricorn on the Ascendant. Jupiter is placed in the 6th house, giving evidence of the ability to help others in connection with their physical welfare. The combination of Scorpio and Capricorn also gives ability to ferret out secrets of all kinds, indicating success as a detective or in secret service work. The Sun in Taurus sextile Jupiter in Cancer and trine the Moon in Capricorn, with Taurus ruling the 4th house, favors success in real estate and building. There is also evidence of ability as a mining engineer.

Surveyor. Veterinarian

JACK D.—Born November 4, 1928, 11:30 P.M. Lat. 43 N. Long. 84 W. Taurus on the Midheaven, with Jupiter in the 10th house sextile to Mars, indicates splendid earning powers and the ability to accumulate. The Sun rules the Ascendant, is placed in Scorpio in the 4th house, and is trine to Mars in Cancer, which favors work of a scientific nature in connection with lands such as testing of soil, acreage adjusting, or surveying. The Sun in Scorpio trine to Mars in Cancer shows ability as a veterinarian, especially as a surgeon. Venus ruling the Midheaven and placed in Sagittarius trine to the Moon gives an interest in animals, particularly horses. Other occupations indicated are bookbinder, florist, insurance agent, or manufacturing chemist.

Monthly News Interpreted

Crime and Punishment

To make the punishment fit the crime helps neither the criminal nor society. After 20 years of studying criminals in and out of jail, this is the conclusion reached by Harvard's famous criminologists, Sheldon and Eleanor T. Glueck. In *After-Conduct of Discharged Offenders* (Macmillan—\$2.50), they go beyond their previous factual reports (*TIME*, May 6, 1940 *et ante*) to propose radical reform in legal punishments, judicial sentencing and the work of parole boards.

Since 1925 the Gluecks have compiled detailed case histories of 2,000. Punishment, they have found, does not reform; 88 per cent of juvenile delinquents remain delinquent. But the offenses tend to become less serious as the criminals grow older. Those who show least improvement are those who fail to mature with the years.

The Gluecks favor keeping present criminal legal methods, but only to determine acquittal or conviction. Sentence should then be passed, they say, not by a judge alone, but by a tribunal that includes a psychiatrist or a psychologist and a sociologist or educator along with the judge. The treatment prescribed by this tribunal should be modifiable by periodic check-ups of the offenders' psychological and social improvement.—*Time*, June 18, 1945.

It is well-known to occult scientists and many physicians that the thyroid gland situated in the neck close to the larynx is the link between the brain and the organ of generation and that when in a normal healthy state it manufactures the secretion necessary to give the brain balance.

Now in connection with the criminal, it has been quite conclusively proved that the prisoners in San Quentin convicted of murder all have abnormal thyroid glands. Dr. Ralph Arthur Reynolds, a San Francisco physician stated following a two months' first-hand study of the prison's inmates in cooperation with Dr. Leo Stanley, resident prison physician.

Dr. Reynolds said his study convinced him of three facts: That every murderer, potential and actual, exhibits

over-secretion of the thyroid gland; that a murderer exhibits under-secretion of the pituitary gland, and that every social misfit displays malsecretion of some gland. The doctor told of one youthful slayer who for no apparent reason attacked other prisoners with anything that he could lay hands on and as a consequence had spent a hundred and eighty days in the dungeon. The youth had an abnormal thyroid gland, said Dr. Reynolds, upon which "we operated and reduced to what we thought normality. Today that prisoner is entirely tractable." The results, he said, were surprising in sixty other cases personally treated.

Dr. Louis Berman who has displayed remarkably keen insight in relation to the ductless glands and their function in the human body states: "If crime is an abnormality scientifically studiable and controllable like measles, court procedure and prison management will have to be transformed radically. There is scattered throughout the world now a group of people who are applying medical methods to the diagnosis of treatment of crime. They are the pioneers who will be remembered in history as the compeers of those who transformed the attitude of the world toward insanity and its therapy. The insane were once condemned and handled as criminals are yet in most civilized countries. The criminological laboratory as an adjunct to the court of justice, so called, like that associated with several courts punishing crime now, remains to be universalized.

"It has been shown that the greater number of convicts are mentally and morally subnormal (deficiency of thyroid secretion). To explain the subnormality, the criminologist has conducted and will continue to conduct investigations into the heredity and early

environment of the criminal, his education, social and religious influences to which he was subjected, and the intelligence test quotient. The conditioning of the vegetative system (involuntary or sympathetic) and the endocrine status of the prisoner, however, will without a doubt come to occupy the *leading* position in any interpretations of crime in the future."

With such reliable evidence as the foregoing before us, it is easy to see that the majority of our criminal people are really much in need of medical attention and that solitary confinement and abuse will not cure their ailments. Accordingly it certainly is high time that something was being done about it. A thorough examination of every penal institution should be made by competent physicians and psychotherapists, each inmate being given the most careful examination, and when his or her ailment is discovered the proper treatment should be applied. This method of procedure would be far more effective and certainly much less expensive, with the advantage of being really humane.

Picturing the Bible

Many people will soon be able to see and hear as well as read the Bible, announces the American Bible Society. With the monies made available through the Charles Anson Bond Memorial Trust Fund arrangements have been made to complete the first in a series of productions in which the complete Bible will be narrated in sound and acted out in color motion pictures. Because of the great length of the text of the Bible, each picture will cover a specific episode or a small series of chapters. In all it is estimated that one hundred fifty feature pictures will be required to present both the Old and New Testaments. The first three will be devoted to the Nativity, the Woman of Samaria, and the parable of the sower. Following these will be twenty-six pictures covering the four Gospels. The pictures will be released as they are completed and will immediately be made available for showing in schools and churches. No spoken continuity will be used other than the exact text of the King James Version in order to assure absolute accuracy in the transfer of the scripture from printed pages to sound and film. Each

of the pictures will be in full color and will be available in 16 mm. size to accommodate the more than 5,000 churches in the United States now equipped with this type of projector.—*Signs of the Times*, June 25, 1946.

The moving pictures can do more toward spreading the teachings contained in the Bible than any other means available to the masses at the present time. About seventy-two per cent of all knowledge comes through the eye, and pictures are much more impressive than either lectures or printed pages for the reason that they practically bring to life the characters and scenes depicted.

Memory depends to a great extent on interest and concentration, both of which are aroused and held by the moving picture, which brings into the consciousness people who appear to be as truly alive as ourselves; and their actions and reactions to life's problems often help one in mastering his or her own difficulties. Furthermore it stimulates the power to think in pictures which is one of the accomplishments to be developed by all of mankind in the near future. These pictures will embody the ideas of the thinker and will be seen by all who are attuned to their vibration. For instance: when a person who has developed this picture consciousness says "red," or speaks the name of an object, a clear and exact reproduction of the particular shade of red of which he is thinking, or of the object to which he refers, will be presented to his inner vision and will also be quite visible to the hearer. Then there will be no misconception as to what is meant by the words spoken as is often the case today. Thoughts and ideas will be alive and visible, hence all hypocrisy will be entirely eliminated.

Furthermore putting the Bible in motion pictures will have a tremendous effect for good as the truths depicted in it will become realities instead of historical happenings in which many people have little or no interest. Therefore every effort should be made to forward this particular activity.

READERS' QUESTIONS

Heredity vs. Law of Attraction

Question:

It seems that material science has established irrefutable proof of the operation of the law of heredity. To what extent is occult philosophy in accord with this view?

Answer:

Occult philosophy teaches that there are two sides to man's nature: the *form* side and the *life* side, and that heredity in the human kingdom is true only in regard to the form side, or the material of the dense body. The soul qualities, or traits of character, are entirely individual, and even on the dense body the incoming Ego does a certain amount of work, incorporating in it the quintessence of its past physical qualities. Thus no body is an exact mixture of the physical qualities of its parents, although the Ego is restricted to the use of the materials taken from the bodies of the father and mother.

So it is that the musician selects parents from whom he can get the material to build the slender hand and the delicate ear, with its sensitive fibers of Corti and its accurate adjustment of the three semicircular canals. The arrangement of these materials, however, is to the extent mentioned under the control of the Ego. It is as though a carpenter were given lumber to build a house, but is left to his own judgment as to the kind of house he builds.

Except in the case of a very highly developed being, this work of the Ego is almost negligible at the present stage of man's evolution. The greatest scope is given in the building of the desire body, very little in that of the vital body, and almost none in the dense body; yet even

this little is sufficient to make each individual an expression of his own Spirit and different from his parents.

In regard to the character of the individual, the Law of Attraction accounts in quite as satisfactory a manner for the facts we ascribe to heredity. We know that people of like tastes seek one another. If we seek a friend in a certain city, but are ignorant of his address, we will naturally be governed by the Law of Association in our efforts to find him. If he is a musician, he is likely to be found where musicians assemble; if he is a student, inquiry will be made at libraries, book stores, etc., or if he is a sporting man, we would seek him at race tracks, poolrooms, etc. So it is that the incoming Ego ordinarily gravitates to the most congenial associations. It is constrained to do so by one of the twin forces of the Desire World—the force of Attraction.

However, we must also take into consideration the fact that during the Ego's earth lives many relations have been established with various people. These relations are pleasant or otherwise, involving on the one hand obligations which were not liquidated at the time; or on the other involving the infliction of an injury and a feeling of very strong hate between the injured and his enemy. The Law of Consequence requires an exact adjustment of the score. Death does not "pay it all" any more than moving to another city will liquidate a monetary debt. The time comes when the two enemies must meet again. The old hate has brought them together in the same family, because it is the purpose of God that all shall love one another; therefore hate must be transformed into love, and though, perchance, they may spend lives "fighting

it out," they will at some time learn the lesson and become friends and mutual benefactors instead of enemies. In such cases the Interest these people had in one another set in action the force of Attraction, and that brought them together. Had they simply been mutually indifferent they could not have become associated. Thus we see why some people are born in families where the traits of character are quite different, and why geniuses may be found in families of only normal development.

RELATION OF HEALING ABILITY TO PHYSICAL HEALTH

Question:

Does the ability to heal spiritually depend upon one's physical well-being, or is there any relation between the two?

Answer:

In general, we may say that all activities of the Ego are to some extent affected by the condition of the physical vehicle. However, one's ability to heal spiritually in a positive manner depends primarily upon the spiritual development of that person.

When a person consciously sets his feet upon the spiritual path, he is due for the physical discomfort and suffering necessary to break up crystallized conditions in the body which have resulted from thinking and acting contrary to God's laws. Sometimes during an adjustment period there may be physical suffering so severe as to interfere with the exercise of the spiritual and mental powers, but as the balance is regained, even though the physical body has become more sensitive, the powers of the Spirit are strengthened. So it is that as a person progresses spiritually, he also progresses physically. His physical body will be less robust and unable to endure former physical hardships, but the Ego will find all the vehicles more amenable to its directions, at the same time that its innate powers have become stronger.

"THE ANATOMY OF PEACE"

Question:

What is your opinion of the ideas set forth in "The Anatomy of Peace" by Emory Reves? Do you consider them in line with the plans of the Higher Ones for the future of humanity?

Answer:

This Department does not ordinarily handle this type of question, but since the book mentioned deals primarily with questions at base philosophical, we are glad to state that from the standpoint of occult philosophy, we consider the idea of a world government quite in accord with the plans of the Higher Ones for the future of humanity. Certainly, the proposal of an arrangement of things whereby *law* is to be the safeguard against future wars is the soundest we have yet heard suggested.

Eventually, man will become sufficiently unselfish to do right for right's sake, but until that time comes, a "Federation of the World," as suggested by Lord Tennyson, and further emphasized by Emory Reves, is a definite means of insuring peaceful progress.

ORB OF PLANETS' INFLUENCE

Question:

Please inform me why you allow an orb of only six degrees for an aspect of the planets, except the luminaries, and other astrologers allow an orb of eight degrees.

Answer:

The extent to which the orb of influence is felt depends upon the sign and house position of the planets involved, but of course the nearer planets are to the same degree, the stronger the aspect. Max Heindel, in teaching astrology to beginners, thought it best to give a conservative orb which would apply in all cases, rather than give a larger one which might not be wholly effective in some instances. As one advances in the study of astrology he is able to judge more accurately when a larger orb may be allowed.

NUTRITION AND HEALTH

Famine, Drought, and Floods

By LILLIAN R. CARQUE, Sc.D.

O Nature, gracious mother of us all,
Within thy bosom myriad secrets lie
Which thou surrenderest to the patient eye
That seeks and waits.

—Margaret Preston



HAVE you ever suspected that agriculture is suffering from wrong feeding theories and perverted cravings, engendering a system of agriculture which is contrary to natural law, with resultant artificial cultivation and crop failures, intensified by soil, atmospheric, psychic, and sociological disturbances? Civilized man demands immoderate quantities of meat, alcoholic beverages, and tobacco; and agriculture supplies them. This system has encouraged the almost one-sided production of superficial crops for pasture, grains for whiskey, and soil-depleting tobacco leaf.

No intelligent person can maintain that the enormous consumption of meat, alcohol, coffee, tea, tobacco, and other stimulants indicates a true physiological requirement. A persistent craving for a pure, wholesome diet will arise within ourselves proportionate only to a mind whose own purity demands a corresponding purity of foods.

Man can derive his nourishment from a much smaller area when living on the products of the soil, for he then receives them immediately from Nature, instead of first feeding them to cattle and then living off their flesh. Such a natural diet is alkaline and combats fatigue, obviating the need for stimulants or sedatives.

Under intensive cultivation and more wide-spread use of natural food products, the valleys of the Mississippi River and its tributaries could supply a greater part of the world with ample nourishment. The State of Texas alone under intensive cultivation, could feed the entire population of the United States and Canada or at least one hundred and fifty millions of people.

Why, in the winter of 1921, were twenty millions of human beings dying of starvation on Soviet Russia's Volga district? Famine occurs in grain growing rather than in fruit and nut growing districts. Trees derive their nourishment from the deeper strata of the earth, and are not so dependent upon the immediate seasonal rainfall. Trees send their roots deep down into the soil and stretch their branches to the sun and air for nourishment. Nut trees may be grown on almost every cultivatable acre in temperate and tropical zones, and their distribution is made easy by the fact that nuts are not perishable like flesh foods and vegetables, and there is plenty of time to gather the crop.

While drought causes famine in grain-growing districts, heavy rains, dust storms, floods, and hurricanes have been caused by the destruction of our forests. The science of forestry clearly

shows that we are directly dependent upon our forests for the necessary rainfall, in all likelihood largely due to the natural chemical affinity between the trees and the clouds. Hence the destruction of our forests over a great portion of the earth has been followed by such injurious consequences as drought, floods, and tornadoes; the latter because trees effectively serve as windbreaks.

The floods of the North Atlantic States and the Mississippi, recurring with increasing intensity, are undeniably caused by the demolishing of our forests in these vast areas. This condition is a reflex of our perverted habits of eating, living, and thinking, by which we sanction the destruction of trees, the rich heritage of that child of Nature, the American Indian, and plant superficial crops for cattle feeding, tobacco, and grains for alcohol instead.

Heavy rains dig deeply into the subsoil where the roots of the trees are firmly entrenched. In the absence of our forests, the rain cannot sink into the deeper strata of the earth's surface; hence where it is persistently called upon merely to skim the top-soil this seeming superfluity of rain must ultimately swell the banks of rivers and lakes, producing devastating floods. A far-reaching program of reforestation is the only remedy. But how is this possible when farmers do not find it advantageous to follow natural law, but inevitably move in a man-created vicious circle, pursuant to an established false course of life?

If our agriculturists did not restrict themselves so largely to single crops of corn, wheat, potatoes, or pasture for cattle, but cultivated, as in garden farming, all kinds of fruits, nuts, vegetables, and pulses the year round, a completely bad harvest would be impossible; to have weather unfavorable to every kind of vegetables, legume, fruit, and nuts, and lasting through the whole year, is contrary to natural law. Under present conditions, if a harvest happens to fail, it is universally considered a national

disaster; the revolutions of past history have always been preceded by bad harvests.

Superficial agriculture also readily exhausts the soil. This has contributed to the downfall of nations, for many of the exterminating wars between nations have sprung from the inexorable law of self-preservation. If we look a little more closely, we shall find that as the conditions for the continuance of the human race which Nature has placed in the ground are momentarily very limited and easily exhausted, the nations that have disappeared from the earth have dug their own graves by not knowing how to preserve these conditions. Nations like China and India, who are largely vegetarian and who know how to preserve these conditions, have not died out. On some of the Western prairies, one may see only French weeds, thistles, and wild mustard, where once was Indian corn and waving grain—land now practically abandoned because farmers would not change their crops and do subsoil planting.

In America there are yet rich harvests to be obtained; there are still vast pasture grounds for the cattle. But if the population of America continues to increase, if the produce of the soil is diminished by careless cultivation, if few cattle can be reared for want of space, on what shall we feed? Shall we trespass on the land of another nation, and thus plant the seed for future wars? Surely we see the folly in using war and famine to establish a balance between food supply and population. There is a more humane and rational procedure.

By intelligent and intensive cultivation of the soil and by utilizing all the natural resources in an economical way, the United States can easily supply twenty times her present population, giving health, happiness, and comfortable living to all, without taking recourse to war on neighboring countries. A gradual return to sane feeding, to

fruit, nut, and legume culture, along with our vegetable gardens, must therefore be inevitable. There would be no need for territorial conquests, and a more amiable relationship between nations would result.

The shift from the natural to the artificial, the migration from the country to the town, the constant growth of large cities, with the subsequent erection of so many factories in place of wide open spaces are symptoms of the wrong tendencies inherent in man himself. Acre upon acre of unyielding pavements comprising thick layers of asphalt and bedrock concrete over vast city areas do not permit the natural and proper suction and distribution of rain. A preponderance of porous soil that can imbibe rain water readily is harmonious to natural law. Otherwise, mighty rivers with immense tributaries devour with avidity torrents of rain water flowing with great velocity, finally causing floods.

In faulty agriculture, in an overdevelopment of commerce and trade and in our wrong conception of pleasure and happiness are reflected our failure to train our base animal appetites and passions to obey the commands of our Divine Mind and Soul. The mental and psychic impulses arising from those with sluggish, indifferent, sick, or even corrupt and brutal minds have created socially purposeless industries and carnal pleasures to satisfy perverted tastes, including those for poisonous stimulants, aphrodisiac foodstuffs and for artificial beverages. The quick ambitious individual is driven by inflated desires of personal possessions, aggrandizement and achievements, where each object acquired becomes cumulative and is never satisfied.

Harmony can be restored only when we permit the divine spark within us to shine forth steadfastly in changeless glory, for by opening our hearts and minds to nobler virtues, we will learn to content ourselves with high thinking,

with a simple, wholesome life, with dietetic frugality, with the strengthening and beautifying discipline of self-control and refined abstinence from unethical cravings. True progress is of the Spirit; we must learn to do every act with the divine in view, yielding our energies wholeheartedly and unselfishly to the great tasks at hand. When this attitude becomes universal, such problems as famine, drought, and floods will solve themselves.

(*Editor's Note*:—From the purely occult point of view, abnormal conditions of Nature such as famine, drought, floods, cyclones, volcanic eruptions, and earthquakes, are due to the activities of the nature forces in rebellion against the selfish practices of man in his dealings with Nature. All the manifestations of Nature (rain, hail, snow, wind, fire, plant growth, etc.) are the handiwork of the gnomes, sylphs, undines, salamanders, and other classes of subhuman spirits, who carry on their labors under the direction of the angels and other superphysical beings, and when man, by wanton destruction of forests, food products, and other natural resources, along with inexcusable exploitation of the soil, opposes the laws of God, the higher Ones see to it that the Law of Consequence operates to "balance accounts.")

As man advances and learns to work more in accordance with the higher Intelligences, there will be fewer catastrophes. That progress, both conscious and unconscious, is being made in this direction, is evident from the increasing tendency toward conservation of natural resources and agricultural methods based upon natural laws. Notable among the modern truly progressive ideas is that embodied in the book, *Plowman's Folly*. The author of this epoch-making volume has by experience over a number of years demonstrated the fact that surface fertilization and cultivation, along the lines demonstrated by Nature herself, conserves the soil and produces bigger and better crops.)



Value of the Grape Diet

“TO sustain physical life it is necessary that we eat and drink, but as there are many kinds of food and drink, it behooves us to ascertain what kinds contain the smallest proportion of destructive matter. With such foods we can lengthen our lives, and, from an occult standpoint, it is desirable to live as long as possible in each dense body, particularly after a start has been made on the spiritual path. So many years are required to educate, through childhood and hot youth, each body inhabited, until the Spirit can obtain some control over it, that the longer we retain a body that has become amenable to the Spirit's promptings, the better. Therefore, it is highly important that the pupil partake of such food and drink as will deposit the least amount of hardening matter and at the same time keep the excretory organs active. . . .

“Fresh fruit contains water of the purest and best kind, capable of permeating the system in a marvelous manner. Grape juice is a particularly wonderful solvent. It thins and stimulates the blood, opening the way into capillaries already dried and choked up—if the process has not gone too far. By a course of unfermented grape juice treatment, people with sunken eyes, wrinkled skins, and poor complexions become plump, ruddy, and lively. The increased permeability enables the Spirit to manifest more freely and with renewed energy.”—*Max Heindel.*

Now is the grape season and the ideal time for a few weeks of body cleansing via the grape diet. It is wise to take the diet for the first time under the direction of a competent naturopath or physician, as individual reactions naturally differ.

In addition to the beneficial physical results usually experienced by those who take the grape diet, there is also the benefit gained in self-discipline. Learning to use the will in guiding one's eating habits is a definite step toward the spiritual heights.

* * *

Visible Helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30, and in the Pro-Ecclesia at 4:45 P.M. when the Moon is in a cardinal sign on the following dates:

August	1— 8—15—22—28
September	5—12—18—25
October	2— 9—15—22—29

Relax, close your eyes, and make a mental picture of the pure white rose in the center of the Rosicrucian Emblem on the west wall of our Pro-Ecclesia, and concentrate on *Divine Love and Healing.*

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The Rosicrucian Fellowship

Oceanside, California, U.S.A.

PATIENTS' LETTERS

New Westminster B.C., May 8, 1946

The Rosicrucian Fellowship

Dear Friends:

Events which were so difficult for me to pass through, and which required so much of my energy, are now safely passed. The effect of that great power, Prayer, seems almost a miracle. Adjustments have cleared obstacles which were truly deplorable.

In my case the obstacles were heavy enough to have bowled my health completely off balance. I can only give thanks that it was allowed me to serve and help adjust conditions, and with a prayer in my heart, to forgive even as I have been forgiven.

God bless each and every one at Headquarters.

—L.M.

California, May 20, 1946

The Rosicrucian Fellowship

Oceanside, Calif.

Dear Friends:

This is my first weekly report for my daughter. The noticeable improvement is that for the first time in three years I have been able to touch her throat without the action causing her pain.

—M.E.

Massachusetts, June 6, 1946

The Rosicrucian Fellowship

Dear Friends:

I have improved wonderfully. The neuritis in my hands and shoulders is gone. I am so grateful to you for your help, and many thanks to the Invisible Helpers, also.

God bless your Fellowship and your good works.

—S.M.

May We Aid You to Solve Your Health Problem?

The Elder Brothers of the Rosicrucian Order carry out the second admonition of The Christ, to heal the sick, through a band of Invisible Helpers who work on the vital body of the patient while he is asleep. If you have a health problem, you may contact the Invisible Helpers by writing to the address given below, and asking to be put on the Healing List. This contact is maintained by a weekly letter to the Healing Department. Suggestions on diet, exercise, etc. in harmony with their work will also be given you. This department is supported by free-will offerings.

THE ROSICRUCIAN FELLOWSHIP
Oceanside, California, U.S.A.

Children's Department



Tree Wisdom

By FRANK SMITH



OW, although this story is called "Tree Wisdom," it is really about Freddie and his Grandpa, who lived in the forest.

Freddie was a little boy who did everything with *all his might*. When he played, he *played* with all his might, and when it was time for him to do his work at ten o'clock in the morning, he *worked* with all his might. In fact, his mother sometimes wished he wouldn't put all his might into carrying in the stovewood—that was his work—because he put more wood on his arm than he could really carry, and then could not drop it into the woodbox nice and straight. It would flop all higgledy piggledy, and the wood box looked full sooner that it really was.

One morning when he had done his work, Freddie started out as usual with Grandpa to a little farm not very far away to get the milk.

Grandpa had to walk slowly because of his rheumatism, so Freddie could easily keep up with him. Now, Freddie liked to talk as well as walk, and of course, he talked with all his might. Unfortunately, while he was walking and talking at the same time, he would forget that he was carrying the milk pail and would swing it carelessly about and give it a bang against a stump or something on the wayside. That was why Grandpa would not let him carry the pail home when it was full of milk. There would have been no use crying

about spilled milk, would there?

Now, on this morning that I am telling you about, Freddie was talking away as usual, when they reached a little open clearing in the forest which Grandpa called "The Old Snags' Temple." This was a place where there was a little field on one side of the way, and on the other was a small natural clearing where some of the big trees had long since quit growing. None of them had any leaves—or needles, as fir leaves are called—some were even without limbs; in fact, they were just snags.

Freddie and Grandpa always stopped in "The Old Snags' Temple," because Grandpa wanted to rest a bit. Besides, he believed that the sunshine was good for his rheumatism, and this was the only place on the trail where the sun could shine through. So Grandpa used to pull up the sleeves of his coat and let the sun shine on his wrists and elbows, and sometimes he would let it shine on his knee that was so painful. Freddie noticed, too, that before they left "The Old Snags' Temple," Grandpa always stood quietly for a few moments, with his eyes closed and his head slightly bowed. While he was doing that Freddie always stopped talking, because he thought somehow that Grandpa was thinking of God, and maybe saying a prayer to Him.

However, Mother didn't quite like their stopping in this place for very long. The sun made them feel so warm

that they unfastened their coats, and she was afraid if they forgot to button them up again they might get cold later when they were walking in the shade and have a sore throat. However, on this day the sun was shining brightly, and Grandpa was enjoying it. Freddie was talking away as usual, saying, "You know, Grandpa, when we are walking through the woods, I feel that the trees are like people. The little ones are like Margaret, and Tommy, and Ann," (those were Freddie's friends) "and the bigger ones in the thicket are like Roy and Harry—"

"Well, that's interesting," said Grandpa. "That lovely young arbutus with its bright coloring and delicate tracery certainly reminds me of your older sister, Lily."

But Freddie was not thinking about arbutus trees or big sisters just then. He was thinking of the big fir trees, and he continued, "And the great big trees are like me and Daddy."

"Eh? What?" asked Grandpa sharply.

"Like Daddy and me," corrected Freddie; and yet he didn't think it was right. "Anyhow," he said "like Daddy and me when I'm as big as I shall be when I'm as big as Daddy. Oh, yes, and those old useless snags look as if they are ready to topple down."

Grandpa didn't mind Freddie's thoughtlessness in saying that, as he knew Freddie didn't mean to be unkind, so he listened good-naturedly as Freddie went on, "Look at that one with its bark all torn and flopping about; looks like an old man with his coat unbuttoned—'oo, 'oo—button up your coat, Grandpa." Freddie proceeded to button up his own coat, too. "And look at that one with a piece of bark right off at the top, makes him look as if he were baldheaded. It makes you wonder why they keep standing up with their arms stretched out like that. They are doing nothing, they might just as well topple—"

He stopped abruptly, and when Grandpa looked down to see why he had stopped he saw that Freddie was looking at the snags with his eyes and mouth wide open.

"What's the matter?" asked Grandpa.

"Why, Grandpa," said Freddie in an excited whisper, "they're talking; I can hear them?"

Of course, Grandpa was a trifle deaf, but when he listened hard, with his head on one side and his hand behind his ear, he *thought* he could hear them.

"He! He He!" spluttered one, and he was laughing so heartily that Freddie and Grandpa could hardly make out what he said. "Ha! Ha! Ha! Shrink my bark! Ho! Ho! Ho!"

"Why does he say 'shrink my bark'?" asked Freddie.

"I don't know, unless its like 'bless my life' " said Grandpa.

"Or like, 'Well, I'll be darned,' " suggested Freddie.

"Ho! Ho! Ho! Shrink my bark," continued the Snag. "Freddie thinks we are useless and don't know anything. Shrink my bark. Ho! Ho! Ho!"

Freddie was surprised that the snag knew his name and was a bit annoyed at being laughed at so much, especially by "an old useless snag." However, he didn't like to say anything, and he was glad when one of the other snags, a stately old fir that was standing straight up, over a hundred feet high, with his arms held out straight as if he were showing the world how strong he still was, said—"Hello, Fred."

Freddie had to bend his head backwards as far as it would go to look up to the top of the snag, and he was glad to find that this snag was not laughing at him. He said, "Hello—er—Sir." He thought he'd better be polite when he was talking to a big snag like this.

"So you think we're useless, do you?" asked the Snag, and without waiting for Freddie to reply he continued, "Well, you're mistaken. You

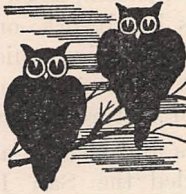
see, all the other trees are still learning. They haven't finished growing yet, but we have. We know all about that, and we know lots of other things, too. Look at us, tall and straight, holding our arms out steady and strong, and defying the wind to blow us down. Isn't that a good example to set to all the other trees roundabout that you were talking about just now? It's taken us big ones about two hundred years to grow, so do you think we haven't learned a lot in that time? Have you never seen the owls perching on our limbs, sometimes right on top of our heads?"

"Yes—er—sir," said Freddie.

"Well, what do you suppose they do that for?"

"I don't know," faltered Freddie.

"Why, they do it to get wise," said the snag. "You've heard them say



'wise as an owl,' haven't you? Well, how could he get his wisdom if he couldn't perch on us? We do many other things, too, like showing the birds which way to go to their nests. All the other trees are so much alike that it would be hard to find the way if it were not for us standing at different parts of the woods like policemen at the street corners in the city. That's what the snags do whose arms are stretched out. Then there are others whose arms are curved downwards, as if they were giving a blessing to all the little animals that come past them. And besides that——"

Just then there was a rumbling sound as if a truck were approaching, and sure enough, Freddie and Grandpa saw a truck coming round the bend in the road. They waved a cheery "Hello," to Freddie's father who was driving the

truck, and as the great load of logs passed close by, Grandpa felt thankful, they were tied with heavy strong rope.

Freddie thought to himself, "Well, I should think it's better to be a snag than a log going to the mill to be sawed up into planks."

When the truck had passed, Freddie stepped eagerly into the middle of the narrow road so he could hear better what the snag was saying, but the snag was not saying anything. He had finished talking; he had become an ordinary snag again. In fact, they were all standing still and silent, gaunt and lifeless, like snags generally do. Shrink-my-bark had finished laughing, and they all looked as if they had never said a word—as if they had been snags since the world began, and would still be snags when it ended.

When Freddie asked why they had stopped talking, Grandpa said he thought it was because they didn't like the smell of the gasoline from the truck.

Still, even though they had stopped talking Freddie could not help feeling as he looked at them and wished they would talk again, that they looked a *little* different from what they did before. Although they were silent and still, and looked, as usual, a little queer because each leaned in a different direction, Freddie seemed to discern something of a patient, kindly, friendly feeling about them.

He was going to say this to Grandpa but he noticed that Grandpa was standing with his eyes closed and his head bowed. Freddie felt that he, too, would like to bow his head and close his eyes. As he did so, he put his hand gently into Grandpa's and they stood together quietly for a few moments.

Freddie turned to say goodbye to the trees, as he and Grandpa walked slowly out of "The Old Snags' Temple," and then, as they went quietly along the pleasant forest trail, Freddie became very quiet, very thoughtful, and—very happy.

MT. ECCLESIA NEWS



THE summer months have afforded us the always pleasurable opportunity of welcoming many visitors to the Mount. Some of these came from distant points to visit for the first time, while others, having been here before, seemed happy to re-enjoy the abundant blessings offered at Headquarters.

At this writing (July 22nd) our printshop has again begun to take on its customary atmosphere of bustling accomplishment after having been a strangely silent place for two weeks while the workers took their annual vacations. Since their return these vacationists, as well as those from other departments, have freely entertained (or freely bored?) the stay-at-homers with vivid accounts of their vacation experiences.

An intensely interesting trip, covering the Friant and Shasta Dams of the Great Central Valley Project of California to regulate the water supply from the Sacramento and San Joaquin Rivers, was reported by one worker. This project is being developed by the Bureau of Reclamation of the Department of the Interior of the United States Government, and promises to furnish irrigation supply to more than a million acres of land in a region famous for its grapes, and other fruit and nut crops, as well as improve flood control, salinity repulsion, electric power generation, etc.

Two others, freckled and sunburned, profess to have benefited physically and spiritually from a week's stay in a camp where mineral springs abound in the Mohave Desert. They tell of riding Oscar, a slightly "loco" burro; of stealthy before-arising-time visits from a "hermit" dog in search of food; of taking evening treks across the desert expanse of mineral deposits (similar to crusted snow, but not the same temperature!) and other intriguing soil formations, in the indescribable loveliness of

a full desert moon riding high over the silence below; of reveling in the breathtaking panorama revealed by a colorful sunrise or sunset along the rim of the surrounding mountain ranges; and many treasured "human nature" incidents arising out of camp life among various types of guests.

Another bronzed worker gave a pulse-quickenning description of spending six toilsome hours in scaling one of the highest peaks in the beautiful San Jacinto Mountains during a recent weekend. After finally reaching the summit of the peak, which stretches skyward 10,805 feet, the venturesome climber felt richly rewarded for his effort and persistence by a soul-stirring view of the magnificent expanse of scenery below. Here, encompassed only by God's stupendous handiwork, one experiences that high inspiration which comes from a reverent contemplation of the immensities of Nature's eternal mysteries.

Residents and visitors at Mt. Ecclesia who attended the San Diego County Fair held in Del Mar a short time ago have given thought provoking accounts of their visits there. The exhibits showing the rapid progress made by science during recent years seemed by far the most popular. As one observed the countless electrical appliances for household comfort and general convenience, including those for heating, cooking, lighting (fluorescent), ventilating, washing, ironing, dishwashing, refrigeration, cleaning, air sterilization, music, massage, sun bathing, shaving, etc., and compared "electrical living" with the non-electrical mode of life common only a few years ago, he could hardly help marveling at the "miracles" which have resulted from man's becoming more acquainted with some of the secret forces of the invisible worlds—the realm of all causes. And we are now only at the threshold of the New Age!



Center and Study Group Activities Of The Rosicrucian Fellowship

WORLD GOVERNMENT is the topic uppermost in the minds and conversation of those who are today endeavoring to assist humanity out of the prevailing indecision and confusion. An orderly, peaceful world, based upon international law, is the idea now being pressed by those with real vision, and surely it is obvious that a stable governing body, composed of representatives from all the nations of the world, promises an actual solution to the age old problems of war and exploitation of the weaker by the stronger.

This points directly toward world democracy—a condition of things wherein all the individuals of the world are given equal opportunities to progress in a sane, sensible way. Thus will be fulfilled the present pressing need for a more comprehensive system whereby all individuals are made subject to world-wide laws that consider the welfare of *all* humanity—not merely that of one or a few nations.

Group work presents the exact conditions necessary for unfolding the traits of character required for universal brotherhood—and world government. As we learn to express the Christ ideals by working cooperatively and unselfishly with our fellow beings in our **immediate environment**, we simultaneously become prepared to participate advantageously in the activities of "one world." We may well be deeply grate-

ful for the opportunity of working in groups with our fellow men—in a spirit of cooperation and love. By taking wholehearted advantage of such opportunity we do our bit toward *world government* and the coming of a *world teacher*!

MERIDA, YUCATAN, MEXICO

From this city comes an interesting communication describing the people and life, as well as our work, in the Yucatan Peninsula, which we share with our readers as space permits.

"The people of present day Yucatan as a whole are of a high caliber. They are unusually hospitable, charitable, and kind. They love their children exceedingly and broken homes and abandoned offspring are almost unheard of. Their public institutions are excellent, but needless to say, there is little need for orphanages, prisons, or jails. Life is easy and moves at an easy gait. . . . Merida, the chief city, with its green trees, flowers, and remarkably clean streets, is located in the center of the rocky Yucatan Peninsula, where only hennequen—sisal hemp—grows well. Atmosphere is given the city by picturesque carruajes (horse-drawn carriages), fantastic and numerous windmills, and stately old colonial houses with twenty or thirty rooms. The people dress mostly in white or light colored linen or cotton suits and dresses, and look immaculate.

The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

A spiritual Religion cannot blend with a materialistic Science any more than oil can mix with water. Therefore, because the Great Leaders of humanity saw the tendency toward ultra-materialism which is now rampant in the Western World, they took steps to counteract and transmute it at the auspicious time. They did not wish to kill budding Science as Science had earlier strangled Religion, for they saw the ultimate good which will result when an advanced Science has again become a co-worker with Religion.

Centuries have rolled by since a high spiritual teacher having the symbolical name Christian Rosenkreuz—*Christian Rose Cross*—appeared in Europe to commence this work. He founded the mysterious Order of Rosicrucians with the object of throwing occult light upon the misunderstood Christian Religion, and to explain the mystery of Life and Being from the scientific standpoint, *in harmony with Religion.*

The Rosicrucian Teachings are given to the world by means of *The Rosicrucian Cosmo-Conception* and other works of Max Heindel, Initiate and Seer, and authorized messenger of the Rosicrucian Order, and by Correspondence Courses in esoteric Philosophy, Scientific Astrology with spiritual interpretation and Bible Study which gives the occult or hidden meaning to many scriptural passages. *These lessons are not sold; it is contrary to Rosicrucian principles to give spiritual aid for a material consideration. Students' voluntary offerings largely support the expense of printing, postage, etc.*

A written request to be enrolled in any of the above mentioned classes is all that is necessary. **THE ROSICRUCIAN FELLOWSHIP** considers it a sacred privilege to promulgate these uplifting and inspiring Teachings.

THE ROSICRUCIAN FELLOWSHIP
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"In this atmosphere Miguel Rodriguez and Pedro Gonzales, two probationers of long standing, have been carrying on the Fellowship work by translating, printing, and distributing *The Rosicrucian Magazine* in Spanish. Requests for the Spanish version of the Magazine pour in from all the Latin American countries and Spain, and even from eager Spanish-speaking students in England and the United States. . . . The efforts of these two friends to further the Fellowship Teachings have been entirely voluntary, and it is almost a miracle how they have managed to find time outside their working hours to do the tedious work of translating the entire Magazine each month and publish and distribute it. (*It was necessary to discontinue publication of the Magazine for several months, but we understand it will be resumed soon.*—Editor.)

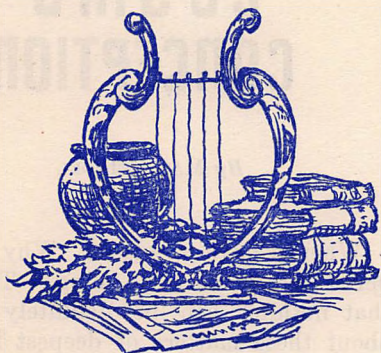
"Besides this "extra-curricular" activity, the local Center meets weekly on Wednesday nights. . . . Fortunately, the Yucatan Government has been very cooperative with the Rosicrucian Group."

Lists of Dealers and Centers

We publish in alternate issues of this Magazine complete lists of dealers carrying The Rosicrucian Fellowship publications; also lists of the Study Groups and Chartered Centers of the Fellowship, both in the United States and abroad. These lists are omitted in the intervening issue in order to make the space available for our articles and notices. This applies to the present issue. Anyone wishing to obtain the name and address of any Dealer or the address of any Center or Study Group will find these in the August issue. They will also be printed in the October number.

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